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REV. R. G. WILDER.

THE

Missionary Review of the World.

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as to make them of the highest practical value. The labor in this department will be immense, but *the result will be worth more than the price of a year's subscription* to every pastor, every public library, every missionary society, and every intelligent friend of the cause of Missions. We mean to make the REVIEW an authority on this subject.

VI. THE MONTHLY CONCERT OF MISSIONS

will be under the special charge of Dr. Pierson, who, in addition to being the pastor of a large and efficient church, possesses special qualifications for this service. His best endeavors will be put forth to make this important service increasingly attractive and profitable, and to suggest topics and methods in aid of pastors and others in the conduct of it that will make the REVIEW an indispensable aid to them, and to every church which observes the "Monthly Concert of Prayer for Missions."

VII. INTERNATIONAL DEPARTMENT.

This will be under the editorial charge of Rev. J. T. Gracey, D.D., of the "International Missionary Union," who will be able to make it highly conducive to the general purpose and scope of THE MISSIONARY REVIEW OF THE WORLD.

VIII. EDITORIAL NOTES ON CURRENT TOPICS

of special interest to missionary circles. These will be brief, condensed, and on a great variety of topics, which we have not space to discuss at length and yet shall wish to express an opinion upon.

If this ideal of the editors can be realized—and we believe it can be—THE MISSIONARY REVIEW OF THE WORLD, with God's blessing—for whose glory this work is undertaken by them—may become a great power for good. World-wide in its field and scope; independent of local and ecclesiastical boundaries and prejudices; fearless and independent in its expression of opinion and in its advocacy of methods and policies; consulting the highest interest of the Cause in its widest relations; having an eye on the entire field, and lending a helping hand wherever needed; and presenting a *current history* of that work, which is "the glory of the age," in all its departments and agencies and results, it must possess an interest and a value far above that of any other missionary magazine of the world.

We congratulate the friends of missions that we have been able to secure as Publishers of this Review, Messrs. Funk & Wagnalls, 18 and 20 Astor Place, New York, by whom it will hereafter be published. This enterprising House is too well known in the book world, and in religious circles, to need any introduction or indorsement from us.

We expect to issue the January number at an early date, and succeeding numbers on or before the middle of each month in advance, to be in ample time for the Missionary Concert.

NEW YORK, OCTOBER, 1887.

J. M. SHERWOOD.

A. T. PIERSON.

I.—LITERATURE OF MISSIONS.

SALUTATORY.

[EDITORIAL.]

CICERO says that the orator, in the exordium of his address, should establish between himself and his hearers a mutual understanding, and get with them upon a common ground.

The same law applies to the editor and author. It is highly important, that, at the very outset, the writer and reader should understand each other; and therefore we give these opening pages of this Review to a word of salutation and explanation addressed to all our readers.

Led, as we believe, by the Providence of God, we undertake to carry on a good work which originated ten years ago in the mind and heart of a beloved returned missionary from India,* and which has, by his hand, amid much physical suffering, been carried to its present stage of growth and success. God's workmen are constantly changing but His work goes on. We have yielded to what seemed a providential pressure thrusting us unexpectedly into the gap left by the necessary retirement of the previous editor from the control of the Review, and we shall seek to perpetuate and perfect what was originally designed and has been so far, and so well, developed under his care.

It does not always follow that even a good work needs to be carried on: sometimes it reaches completion, and addition is superfluous. In this case we conceive that to discontinue this Review would be disaster. So far is it from a finished structure, that thus far only the cornerstone has been laid and the foundation built; the scaffolding is not yet ready to be removed, and we are beginning a new story with such modifications as the building demands as it advances.

There is now room for more of the literary, the æsthetic, the intellectual; a demand, as circulation increases and a firm financial basis is secured, for the best labor properly compensated. We have no less aim than to make this Review the commanding Missionary Magazine of the World, sparing neither labor nor money to make it one of the foremost agencies for the evangelization of the world and the information, organization and co-operation of disciples in the direction of world-wide missions.

That such a Review is needed, we should be ashamed to argue. There are two great, potent factors which must enter into the solution of the problem of missions—the tongue and pen. The printing-press multiplies them both a thousandfold. It gives volume and compass to the voice, like the trumpet of a Titan, and it scatters the products of the pen, as though it had at command the hundred-handed giants

*Rev. R. G. Wilder.

that helped the Titans. Great is the power of type and of printers' ink! Surely we should leave out a whole division in mustering our forces, if, in going forth to a world's conquest for Christ, we should neglect the printed page.

Facts are the fingers of God. There is no logic like the logic of events; no demonstration like the demonstration of the Spirit. Apathy, and even antipathy, toward the work of missions, are turned into positive and powerful sympathy, when a true disciple learns how mightily God has wrought and is working with the little missionary band. Men, like James Hannington, who once were indifferent to foreign missions because they were ignorant of them, have, like the martyr bishop of Africa, found that a simple knowledge of the wonderful work of God's Providence and Spirit, even among the most depraved and degraded tribes, has lit a flame in their souls that could neither be quenched nor confined; a flame that has grown into a fire, a conflagration—consuming selfishness and worldliness; displacing the carnal lusts—appetite, avarice and ambition, by a divine ardor and fervor, passion for souls, and zeal for the glory of God.

To put such facts before the reader, in the most truthful and telling form, comprehensively and attractively, is one of the foremost objects of this Review. We shall aim to exhibit the miracles of missions, which are at once signs of Christ's messiahship, manifestations of the Power of God, wonders of the Spirit, and works possible only to Deity.

To secure a proper and perpetual stream of such information, we shall seek to secure a large number of tributaries. First, we shall, as fast as we are able, select a large and competent corps of editorial correspondents, who shall sustain a close relation to the Review, and by whose contributions these columns will be enriched. Next, we purpose to find at least one commanding personality in every great missionary territory, and especially at great strategic centers, who shall be as a living link between the Review and the various fields of Christian effort. Furthermore, we hope to secure able contributions from men and women of learning, piety and consecrated spirit, whose opinions compel respect, whose statements are accurate and authoritative, and whose suggestions are sagacious and practical.

The need of such a Review of missions is pressing. The demand is immediate and imperative. With all the existing channels for conveyance of information and the exchange of views, there is yet a wide gap to be filled. The work of missions is world-wide, and we need a missionary Review of the World; the need of man is universal, and so must be our survey; the whole church is called to this grand crusade, and the Review must be unsectarian and undenominational, gathering the whole army, with all its tribal standards, closely about the Tabernacle and Ark of God; the Christian nations are all united in the work, and hence the Review will be international; and as even the best

methods are liable to be defective, and custom is often, as Cyprian says, only the "Antiquity of Error," a true Review will be critical though not controversial, and will aim, not only at a wide view, but at a close, careful, candid *review*.

The time is now especially ripe for such an undenominational, international, independent missionary organ, as a means of expression and impression, communication and co-operation, education and evangelization. Missions are comparatively modern. The Church slept for more than a thousand years; then slowly awoke to the sense of a world's destitution and her own obligation. Let us remember that it yet lacks five years of a full century since in Widow Wallis' humble cottage at Kettering, that first Missionary Society was organized in England, that was the pioneer of the whole host now numbering over one hundred organizations. And already, and within the lifetime of some veterans still living, the network of missions has overspread the globe. Surely it is time that in this special department there should be abundant and adequate agencies to put and keep before the reading public the entire progress and prospects of the grand campaign which is now conducted by all Christendom against the strongholds of the Pagan, Moslem and Papal world!

Such is our word of Salutation. The primary object of this Review is not money-making, but the informing of disciples, and the quickening of our whole church-life, the promotion of an intelligent interest in the work of missions everywhere and the inspiring of an unreserved personal consecration to the work. We desire the fullest support of a large constituency of readers, in what we undertake as an unselfish labor of love for the sake of Christ and His Church. As the circulation of the Review increases and its income allows, more and more will be expended upon the periodical itself, that we may give back to the reader and subscriber the largest returns for his investment; and it is our fond hope that by the abundant blessing of God upon our labor, direct and indirect results may follow, on the largest scale, in furthering and hastening a world's evangelization.

Gladstone says that eloquence in the orator is "receiving from the audience in a vapor what he pours back upon them in a flood." We shall depend largely upon our readers for the inspiration in our work; and we hope that whatever is received from the subscribers to this Review by way of its support, they may find comes back to them in abundance; that, like the water poured on the roots of the cocoanut tree, which returns in the sweet milk of the cocoanut itself that falls from the top, there may be not only an equivalent rendered but something sweeter and richer by way of recompense.

IN MEMORIAM: REV. ROYAL GOULD WILDER.

Born Oct. 27, 1816, Bridport, Vt.

Died Oct. 10, 1887, New York City.

THIS heroic man, the originator and for ten years the editor of THE MISSIONARY REVIEW, closed a life of service and suffering by a blessed entrance into glory, *on the very day* on which, to his successors in the editorial work, the REVIEW was formally transferred. He only tarried long enough to see the transfer completed and to bestow his blessing on the new administration, and then took his departure for the better country.

It is no mere tribute to a predecessor, nowever, that impels us to erect to him, in this first number of the new series, a memorial tablet. Though his kingdom came not with observation, and no trumpet was sounded before him, the veteran who, having passed his allotted three score and ten, has been honorably retired from earthly service and gloriously promoted to a heavenly sphere, was no common man. His name belongs high up on the roll of missionary heroes, among the "King's mighty men" and valiant ones, and we gladly open our series of missionary biographies with a pen profile of Royal Gould Wilder.

Few there be that find their way to their sphere of service through such a strait and narrow path. His was no "*royal* road to learning." He was one of twelve children, and the family knew what it was to struggle against poverty. The father's name was Abel, and he was born in Maine, near Portland, and by trade a ship-carpenter, but was also a shoemaker and farmer, ready to turn his hand to any employment to get bread for his wife and children, but unable to provide luxuries—even those of an education. His mother, Hannah Payne, descended from Robert Treat Paine, was of a high family and of rare ability. Her father was a school teacher until he was sixty, and she grew up amid education and refinement. Shortly after marriage she with her husband removed to Vermont, and during the year in which Royal was born there was a great revival, and his father and mother joined the church that same year. Afterward they moved again to Franklin County, New York, then regarded as somewhat "far west." It is certain that the family endured great hardships and were very poor for a long period of years—during the entire boyhood of Royal. In course of time the natural increase in the value of property, hundreds of acres of which were cleared by his father and brothers, bettered their circumstances, and to-day the three brothers and three sisters who survive him are living in comfortable homes, showing those elements of character which insure worldly success.

Royal went to district school in winter, and was the first to enter an

“academy,” as he was the only one to enter a college. With a keen relish for reading, before he was ten years old he devoured every religious book that came in his way, and even the papers of whatever date. His father’s library was very small, but what it contained was not trash, and the young lad grew strong on such books as the “Pilgrim’s Progress” and the “Saint’s Rest.”

When he determined to seek an education, his father could give him no help. His *time* and a *cow* composed the curious capital which was Royal’s only dependence; and in the academy at Malone it was the beef from that cow that kept him at school the first term. Many a time he cut in one day two cords of wood, to relieve his father’s financial distress or his own.

His first money he earned by selling melons at Malone, and the half dollar he got he kept his hand on, even in his pocket as he ran home, till a stumble compelled him suddenly to withdraw his hand, and away went the precious coin down a hole. Royal was not a boy to give up easily, and down he went on hands and knees, and dug away till he recovered his lost half-dollar. The incident was typical and prophetic of his future; only what he digged for was not silver or gold.

At thirteen years, began his religious life as an intelligent, conscious experience. He had been brought up to pray, and on one occasion, at least, had found the value of prayer. Going through the woods to find his brothers, and carry them dinner, he got lost and wandered about dazed and bewildered, coming back continually upon his old track. Then he knelt down and prayed for guidance; rose and determined to trust in God and go straight forward, following one direction; presently he emerged from the thicket, coming out into the very field where his brothers were at work. Here was another typical and prophetic incident. He got into many a tangled thicket afterward; but never did he forget Him who had led him out into light and safety, and in answer to prayer he was guided in every new experience of darkness and danger into a larger liberty and success.

Though he first consciously found Christ as a Saviour in time of revival, his religious life was singularly free from emotionalism. He had no sudden transitions nor violent revulsions of feeling. Mainly through an awakened conscience, a calm but quick sense of duty, and the study of the Word of God, he came to accept Jesus as Saviour and Lord. At that time his sister Hannah joined the Baptists, as that sect prevailed in the neighborhood where the family lived; but he preferred the Presbyterian fold, and at sixteen united with Dr. Parmelee’s church at Malone. Never but once had he uttered an oath, and he never forgot it. His religious frame though always calm, was never cold; he was moved more by love and less by fear, more by deliberate judgment and choice than by sudden impulse or glowing enthusiasm. He knew he must found his whole Christian hopes upon the new nature regenerate in

Christ; and believing that God had wrought in him the new creation, he enjoyed a quiet assurance seldom disturbed by doubts.

He studied by night by the light of pine knots, and worked by day to get the pine knots for his fire and the books for his study, until he entered Middlebury College in his twentieth year.

When he left home, his capital in life was less than ten dollars, most of which he had saved, and a dollar of which his mother gave him the morning he left home for college. He walked the entire distance, working his way over the lake by helping in the loading and unloading of the boat, and going barefoot part of the way to save his shoes. The same habits of frugality and economy and bodily exertion followed him through life.

From first to last he was a patient *plodder*. So desirous was he of a training for a useful life that he was willing to work from five o'clock in the morning till breakfast, and from noon till school again opened; that he might pay his board, cutting hay in summer, and splitting wood in winter, to earn the right to be a full-grown and well-equipped man. In college it was the hand on the axe-handle and the bell-rope that helped him through. When he was graduated in 1839 he had worked his passage; but he had won deserved honors, for, with his classmate, Foote, he stood—they two at the head of the class, and, strangely enough, they two had been born on the same day.

When he turned from the flattering prospects of a high position at home to spend his life among the pagans of Asia, he left a path that might have led him where one of his schoolmates, Mr. Wheeler, afterward came—to the Vice-Presidency of the nation. Foote, his twin honor-man, said to him: “Wilder, why *bury yourself* among the heathen?” Mr. Wilder was singularly attached to Mr. Foote, and for years they corresponded. Foote rose rapidly in his profession; very successful as a lawyer, he amassed wealth, and married a woman of unusual beauty. But death, in the midst of his prosperity, smote wife and daughter, and poor Foote blew out his own brains!

Mr. Wilder taught in Mississippi and Vermont; and then went to Andover for a theological course. There he found a missionary band, like the famous “Haystack band” of Williams, with the same constitution and covenant. Only twelve belonged to it, and even the professors seemed to feel little interest in it, but Royal Wilder became a member, heard Dr. Grant of Persia and Dr. Scudder of India, and others, speak on the great needs of a lost world, and so the missionary was preparing and maturing for his work. Here he had his first and last period of *doubts* about the Divinity of Christ. They were incident to the transition period when the mind was budding into full independence. Henceforth he was to feel too much of the Divine life of Christ in himself and see too much of the Divine power of Christ in others, to doubt that He was the Son of God. He was graduated from Andover in 1845.

At the last, R. S. Storrs, Jr., was his classmate—and when he with five others of his class became missionaries, they all went to India, leaving Storrs to remain behind and become the Corinthian column of the Congregational Church in this country, while they departed for the regions beyond.

His missionary life was the final flowering of a gradual growth. No sooner did he believe himself to be a disciple than, like Dr. Duff, he began to feel the value of other souls and a yearning to save them. The idea of a mission to the heathen world was slowly and steadily taking form within him; first consciously turned toward the lost in other lands by reading Jonathan Edwards on Redemption, the story of "Henry and his Bearer" especially interested him in *India*.

During his college days Mr. Wilder became acquainted with a family living near West Rutland Village, Vt. In this family he found deep piety and a love for missions. The aged grandfather said, he thought he had not missed reading a page of *The Missionary Herald* for twenty years.

At the time of the departure of missionaries for the Sandwich Islands a collector visited this home to solicit funds. The devoted mother gave something, but her sad countenance that day showed her deep disappointment that the gift was not larger. As she gathered, with her nine children, for family prayers, she asked God to accept of one or more of her children for missionary work. A daughter in that group says of this incident—"that prayer *struck me*." This daughter was the one chosen to help cheer Mr. Wilder in his great work. For some five years the two were many a time alone at communion services. She shared with him the anxiety of the first months at Kolapoor when almost in despair of striking rock for the foundation of his church. She suffered with him the violence of the people who one night hurled a large stone through the window pane across the cradle of their little girl. She was his companion in such experiences as meeting a snake in the parlor, finding a scorpion on her son's coat, seeing a panther while on her morning walk, living for weeks in the mountains without seeing a white face. But she had also the joy of starting the first girls' school in a kingdom where not a respectable woman or girl could read, and of welcoming to the communion table, as the *first* native convert in Kolapoor, a woman.

Mr. Wilder's intention was to go to the Walled Kingdom. But Dr. Anderson, then Secretary of the A. B. C. F. M., wanted him for Ahmednuggur. The greater need was to Mr. Wilder always the louder voice, and so he went to India. From the day of his connection with the Andover Band he had no hesitation in promptly, cheerfully following the leading of God.

When his vessel was ready to sail, he departed from Malone, and his departure was the means of a revival in which many were added to the

Church. His father rejoiced to give up his son to such a great work as was before him. His mother, to whom he had been particularly devoted, and for whose sake he had *walked* from Middlebury to Malone to spend vacations, was dead.

The vessel rounded the Cape of Good Hope and consumed 121 days in the passage to Bombay. Mr. Wilder had given three months, at Newark, Delaware, to the study of Mahratta, and, after another three months in India, Mr. Ballantine, being called away, asked him to preach. The invitation was a joke, but Mr. Wilder actually accepted it and did preach. The native Christians were astonished and said, "We prayed for him."

In Ahmednuggur Mr. Wilder spent six years. The day he reached there, he found a seminary with from fifty to eighty boys. Very soon after his arrival, this seminary was put under his care by a vote of the mission. Within a year there were six city schools, and, within three years, twenty more village schools. Fees had been given to induce attendance; he did away with fees, and had a larger and better school.

He went to Kolapoor in 1852. This city was especially *holy* in Brahmin eyes, and never had been contaminated by the presence of missionaries. The day he got there the leading Brahmins petitioned for his banishment. But, undismayed, he got a foothold and worked five years for his first convert. His school was the entering wedge of all his success. At the time of his coming he found in Kolapoor 44,000 inhabitants, and only one school, in a back street, with twelve boys in it. When he left, a college building, at Government expense, costing \$200,000, had been built, and "Father Wilder" was asked to make the address at the opening. He was too busy to comply, but his associate, Mr. Seiler, made the address, and took as his theme, "The Evidences of Christianity."

The cholera drove him from India in 1857, and by a remarkable Providence, he sailed the very day after the breaking out of the great mutiny of the Punjaub. Some of his nearest European neighbors were killed in that massacre.

To this period belongs his well-known disagreement with the American Board. He was an ardent advocate of schools and education, and next to actual conversion he placed the education of the Hindoos. He zealously urged the hiring of pundits and native teachers where Christian teachers could not be obtained, and refused to curtail his schools and school-work because he could not get just such teachers as he wished. This got him into a difficulty with Dr. Anderson, and resulted in the abandonment of his mission and his dismissal from the Board. Backed by his Presbytery and friends in this country, he returned to India in 1861, and went back to conduct his work on an independent basis. For twelve years he labored, supported by no Board or Society. However low the funds ebbed, he would never give

up. At one time, in distress for means to carry on his work, he and his devoted wife covenanted to commit all to God anew in prayer; and the next morning's mail brought eleven hundred rupees from an unknown donor in Calcutta; and to this day the source of that benefaction is a secret. The mission received cordial support from Sir Bartle Frere, Governor of Bombay; Col. Phayre, Robert Arthington of Leeds, and others. But it was sustained wholly by voluntary gifts. These years of simple trust, leaning on God, were the happiest years of Mr. Wilder's life, and became the basis for his subsequent and enthusiastic advocacy of the voluntary principle in missions.

In this enterprise he was largely aided by the English, because they thoroughly respected him, and also by the natives themselves. Sir Bartle Frere and other prominent Indo-Europeans have said that Royal G. Wilder did more for the present system of national education in India than any other man. From 1861 to 1869 he was a constant contributor to the *Bombay Times* and *Gazette* on that subject, and wrote the editorials for the former paper relating to educational matters. He was prominent in memorializing Parliament and inducing the Indian government to establish the present system of national education. The money obtained from his contributions to the Indian press aided, in no small measure, in the support of the mission that he conducted for so many years at Kolapoor.

At the date of suspension of schools by Dr. Anderson, Mr. Wilder's scholars numbered some 500 boys and 100 girls. He writes of this: "Our deepest conviction from all past experience assures us that the loss of these schools involves the sacrifice of our most effective agency for prosecuting our missionary labors. If our Deputation could exchange places and labor with us for a twelvemonth, we cannot, for a moment, doubt that they would advocate these schools with all the persistency and authority with which they now oppose them. Our friends in India have manifested a very kind interest in these schools from the first, and it may gratify them to know that their generous contributions have wholly supported them. Not a farthing of their expense has come from the home funds of the Board, since their origin." Before Mr. Wilder came home in 1857 the schools were reopened. While at home the mission was abandoned. His appeal, published at the time, gives the reason for his returning as an independent missionary. Upon reaching India he found that his beautiful church, the only one among 252 heathen temples, had been sold and turned into a Mohammedan mosque.* He was remarkably helped in getting the site for his second church. He closed the year 1863—the second after his return as an independent missionary—with a native church of eight communicants and four baptized children.

In 1855 an intelligent man visited him from the Putwardhun States

* See REVIEW, p. 427, vol. x.

and showed so much interest in the truth, that he gave him a Bible, hymn-book, catechism and the creed. He returned to his country and was lost sight of for nine years. In a report of 1864 Mr. Wilder writes: "On our recent tour he was the first man to visit us at Sanglee, brought all the books carefully preserved, and read and repeated from memory portions of Scripture, the creed, a tract of eight pages, and the entire catechism of forty pages; avowing his faith in the truths and doctrines thus learned."

After building a home and church Mr. Wilder devoted himself with renewed energy to village work. The report of 1872 speaks of the interference of the S. P. G. His characteristic firmness was shown in this experience. This was a sore trial to him, and in the Appendix to the Report of 1871, his reasons are fully stated for his course.

Mr. Wilder was very anxious to stimulate in native Christians a desire to work for souls, not because paid for doing so but from love to Christ. In 1873 he writes: "Only four of all our converts receive any support from the mission, and these, small monthly sums of Rs. 8, 7, 5 and 3 as Christian teachers."

The property of the Kolapoor Mission he gave in 1871 to the Presbyterian Board, and in 1875 left the field of his labor, partly from considerations of health, and partly to educate Robert and Grace in this country. The time between his sailing for India and his resignation from the Board covered a period of nearly thirty-two years.

During those thirty years he had preached in more than 3,000 cities, towns and villages, had scattered over 3,000,000 pages of tracts, had gathered in schools over 3,300 pupils, 300 of whom were girls. In a parish of 4,000,000 of people he and his wife were the only persons to take care of their souls. Beside all this work he had been on committee for translation and revision of the Bible; and was one of the committee in the Mahratta language, spoken by 16,000,000 people. Up to the time he left India he had already written and published commentaries on three gospels, and had edited and translated many books.

His hand was not forgetful of its cunning, even as his tongue did not cleave to the roof of his mouth. Every nail in the roof of his church building at Kolapoor he drove with his own hammer, and when the houses went up to shelter converts' families he led in the work. In the early years of the mission, he wrote many articles for the press, chiefly on educational subjects; and it is said by those in high official position, that his anonymous letters in *The Times of India* influenced Parliament in adopting measures for the education of the masses. He was offered a very influential position in the educational department.

His whole policy in India was to watch for the opportunities to plant and support indigenous primary schools. He cared for no high colleges. His ruling passion was to lift up the masses. He graduated

salaries of teachers according to the number and progress of their pupils, thus indirectly striking a blow at caste by setting a premium on numbers and proficiency, without reference to the class from which pupils came. He encouraged only a *moderate* allowance to helpers, on the ground that natives could not support men who received large salaries. Like Wheeler on the Euphrates, he felt that by the tithe system ten believers might support a teacher or preacher who was willing to live on their level as to expense.

Whereas when he first went to Kolapoor there was not in the kingdom one respectable woman who could write or read, only recently they have sent to this country for a governess to go to the palace itself.

Of incidents, this one may illustrate the power of direct prayer.

One day he had preached in some eight villages. Disputations and popular indifference had made him feel discouraged, and thus wearied he sat under a tree to rest. While here a coolie came from his home, bringing provisions, bread, etc., and also the overland mail. The mail was the most welcome. Among other letters was one from a dear friend in Philadelphia. It contained words of warm sympathy and encouragement, and more than all, this assurance: "Brother Wilder, we are praying for you by name every Wednesday evening." The effect of this letter and the blessing which came with it were immediate. He rose from under that "juniper tree" with fresh realization of nearness to God. He walked two miles to a large town. He went, as was his custom, directly to the Pahtil—the head man of the town. He was in his court-room, surrounded by some fifty clerks, but received him in a polite, cordial way, and upon learning his errand ordered all the clerks to drop their work and listen. After Mr. Wilder had talked about an hour they urged him to continue, and before he closed those learned men were wiping the tears from their eyes. This is one of the choicest experiences in his life, showing the power of the simple story of Christ's love. No wonder he believed in special objects for prayer and gifts.

His convictions of Missionary methods, both at home and on the field, seem to have been rooted into his very nature by deep personal experience. This was so of his conviction that native churches should have native pastors; that native churches should be self-supporting; that native Christians should be trained to responsibility, and taught to keep on a level with their neighbors, that they might win them, and show them that they had not become Christians to better their temporal condition. The prayer-meetings were largely reporters' meetings. From the Christians were expected accounts of services, interviews, discussions, etc. Sometimes he would call on them by name for their report of the week. These reports suggested very definite subjects for prayer. This was true also of the women's prayer-meetings conducted by Mrs. Wilder. Praying in meeting was a part of their Christian life.

Mr. Wilder was, so far as known, but once in peril of his life. On

the outskirts of a village a mob gathered around him, and demanded money. Though mounted on his horse, the leader of the gang had hold of the bridle; so, for a few minutes, the missionary seemed completely in the power of the fierce men. With seeming composure he entered into a conversation with them. Their interest increased; he held their attention until he noticed the grasp on the bridle gradually loosening. Watching a favorable moment he spurred his horse and with a bound was out of their reach.

On his return, in 1875, he himself crossed the Continent and left his luggage and property to come by sea. Rounding the Cape of Good Hope, his goods were lost in the vessel's wreck. But among those lost effects was his whole manuscript on the Kolapoor kingdom, with full diary of his missionary work.

During later years his home has been in Princeton. There his parlor has been the Sabbath afternoon gathering place for the students, and the training school for missions.

In 1877, he started *THE MISSIONARY REVIEW*. The readers of that Review will not need to be reminded of the causes which led to its establishment. Even before he went to the General Assembly and presented his vigorous, incisive criticisms of the methods and expenditures of the Presbyterian Board, he felt there was need of a periodical that would review missions from a point of prospect more elevated than any denominational one, and the *REVIEW* became the channel for the expression of his personal convictions founded on a long and large experience, and a means of presenting the status of all missions of all denominations throughout all heathendom and nominal Christendom.

He yearned to return and die in India, and nothing held him back but his waning strength and the *REVIEW*. But so soon as he felt that the *REVIEW* was provided for, he determined, notwithstanding his keen bodily suffering, to sail for Kolapoor. "My whole soul," he said, "would leap, could I go back. Could I not place twenty missionaries there at once?" That humble Presbyterian Church at Kolapoor was very dear to him, for in its construction his own hands as well as heart were engaged for months. When the church first built by him, was sold to the Mohammedans, and a mosque built on the old site, it is characteristic of his quiet persistence to have bought ground and placed the new church as near as he possibly could to the site of the old one, and his efforts to obtain that site make a very interesting story in themselves.

To the last his heart went out to Kolapoor, and he charged his son Robert to settle about fifty miles from there, in a district peculiarly destitute, where, when he once told the story of the cross, the people with weeping followed him quite a distance, yearning to hear more.

His dying eyes were fixed on Jesus. When the death of his daughter, in 1861, was referred to, and he was asked: "Do you expect to meet her

in heaven?" he said, "Yes; but it is my Saviour about whom I think most."

In looking over Mr. Wilder's life, we are impressed with the singular appropriateness of the motto he chose for the REVIEW: "*Nil desperandum, Christo sub duce,*" as applied to his experience.

As a young man, he was extremely retiring and bashful and painfully sensitive; and at times he has, to very intimate friends, expressed his amazement that God had used him, and accomplished through *such* material His work. It seemed almost incongruous to him that one so timid and shrinking should be thrust into such severe fighting in the forefront of battle.

Of the tender side of his nature few can form a true estimate. These things do not appear in any public reports.

His life closed very beautifully and appropriately when his work was done. The last Saturday, Oct. 8, he sent proof to the printers to complete the closing number of the last volume of his REVIEW, and on the very day when the final arrangements were completed for its transfer to other hands, "he was not: for God took him."

MISSIONARY PROBLEMS IN INDIA.

[EDITORIAL.—J. M. S.]

In the *Andover Review* for September, the Rev. Edward A. Lawrence gives an elaborate and valuable article on this subject, the gist of which we condense and reproduce, for the benefit of our readers. Written by one on the ground, and in an intelligent, and impartial spirit, his views and statements are entitled to respectful consideration. The "Problems" he considers have a world-wide interest and application, and to solve them for India, is, in effect, to solve them for the whole missionary world.

The Problems here discussed are I. Mission Co-operation; II. What shall be the Treatment of Converted Polygamists? III. Who shall be Employed as Teachers in Mission Schools? IV. Instantaneous Baptism.

I.—MISSION CO-OPERATION.

The organized union of different mission societies, which happily exists in Japan, and in Amoy, China, has not yet extended to India. Still there is no division or bitterness of feeling. In the main, the field of the several societies is well defined and generally respected. The Irish Presbyterians occupy Rajputana, the American Methodists, Oudh and Rohilcund; the American Presbyterians labor in the Punjab side by side, and on friendly terms with the Church Missionary Society; while the American United Presbyterians, alike in Egypt and the Punjab north of the Lahore, are fortunate in being almost without competitors. In the south, the Lutheran Missionary Society in Trevancore,

and the Church Missionary Society in Tinnevely, amiably divide the end of the Cape. The bounds of the Madura Mission of the American Board have been settled by agreement with the Society for the Propagation of the Gospel, dividing the field between them. In Madras, Calcutta, and Bombay, and in a few other places, there are Monthly Mission Confederacies, where members of most of the missions gather for paternal intercourse and discussion. While the general Mission Conferences, like that of the Punjab, or of the whole country, held decennially—the last at Calcutta, 1883—have gone far to prove to the heathen world that Protestants are really united in spirit and aim.

The Presbyterian family take the lead in the movement for organic union. For years past, the Dutch Reformed, the American, Scotch and Irish Presbyterians, have met in a general alliance, seeking to accomplish in India what has been done in Japan. At their last meeting in Bombay, committees were appointed to press forward the work of union, and it was decided to establish a periodical for that purpose.

The evils of sectarianism are nowhere so serious as in great heathen cities, where missions compete, and sometimes conflict, one with another. The natives fancy the divisions greater than they are, and the converts sigh for a national church, and complain of the burdens imposed by reason of differences.

The City Evangelization problem, which astounds and confounds the Church at home, is pressing heavily on the Church in heathen cities. Says Mr. Lawrence :

“It is difficult and painful to express my disappointment with most features of mission operations in the Presidency cities of India. The educational work, indeed, is excellent; in some cases, unequalled. The Christian College in Madras, at the head of which is Dr. Miller of the Scotch Presbyterian Church, may well rank as the best institution of learning in India. But other forms of work languish. Not only that: in many cases the fat school-kine have swallowed up the lean evangelistic kine, and there is an actual famine of God’s preached Word for the heathen. One great reason for this neglect of important branches of work, one explanation of the weakness or restlessness of the native churches in these cities, and of the fact that in the three where so many societies concentrate there is but one native church which is strictly self-supporting—the Congregational Church in Bombay—is to be found in the rivalries and confusions of sectarianism.

In Calcutta, matters are still worse. The Bengali Christians have able and fluent leaders among them, some of whom show their sincerity by great labors and self-denial. Several are successful lawyers or government officials, who devote their spare time to gospel work, or even take charge of some church. One of these laymen has just been ordained to the preaching office by the Presbytery of the Scotch Free Church Mission.”

But the question of lay baptism is exciting earnest attention. A test case has been brought for trial before the Presbytery of the Free Church of Scotland, but not yet decided. Even such men as Ram

Chandra Bose, well known in this country, favor lay administration of the sacraments.

“It is plain that some change in these city missions is needed before these great centres will become centres of Christianity. It is equally plain that we cannot expect to stereotype and perpetuate in the Eastern church the divisions which mark the Western church. The selfish desire of any mission board to keep its work intact and not to be swallowed up in a great union movement should be rebuked by Christians of every denomination, and the dangers of disorder and license should be checked by earnest sympathy with the aspirations of the native Christians on one side, and by earnest co-operation between all mission bodies on the other.”

II.—THE TREATMENT OF CONVERTED POLYGAMISTS.

To us in the home field, this question seems very simple, but in India, and on other mission fields, it is a complicated and knotty problem.

“The opinion of missionaries on this subject is much divided, and the matter has been discussed at various conferences. An excellent statement of both sides of the question is made in the *‘Indian Evangelical Review’* of April, 1886, by Rev. J. J. Lucas, who has taken pains to inform himself of the opinions of many leading missionaries. My own impression, formed from conversation with a large number is, that a majority of the missionaries in India, especially of those longest in the field, would decline to advise a man to dismiss one of two wives, and that many of them would baptize him, in that state, while protesting against polygamy as unchristian. The Madura Mission not long ago decided to baptize converted polygamists who had acted in ignorance of Christian ideas, in cases where there was no way of separation without injustice. Of this decision the American Board has expressed its disapproval. But Mr. Jones, of that mission, avows the belief that the policy of refusing baptism to such candidates must in time be reversed.”

To over sixty representatives of different missions, Mr. Lucas sent the following question: “Would you, under any circumstances, baptize a convert with more than one wife, allowing him to retain his wives?” And an *affirmative* answer was received from the great majority.

Yet, Mr. Lucas himself opposes baptism in such a case, because of the apparant sanction given to polygamy, the temptation laid in the way of inquirers, the formation of two classes of Christians within the church, and the injury done to the church itself. Yet he would not ask the husband to put away either wife, but he would say, “Wait. Your first outward step towards Christ must not be marred by a cruel wrong and flagrant injustice. Wait, holding fast your faith, and time will bring a change.” And still he admits that the majority of missionaries, if left free to act, would go further than this, though leaving much to be determined by the circumstances of each case. Mr. Lawrence was assured by old missionaries, that their opinions in this regard had been changed by long experience on the field.

III.—WHO SHALL BE EMPLOYED AS TEACHERS IN MISSION SCHOOLS.

Great trouble and perplexity are experienced in this matter. Hin-

are hostile to the work of missions, actively so less perhaps than formerly, but have still to be carefully watched. Mr. Lawrence relates his experience in addressing a school of boys and girls in Bombay. He was obliged to use a Hindu teacher as interpreter. He spoke of the evils of idolatry, of the position of women, and of what each member of the school should do in opposing these evils. To his surprise he afterward found that the interpreter had added his own comments: to his words about idolatry he had added the remark that these were the sentiments of the speaker, not his own. The teacher had to interpose and say emphatically that they were the sentiments of the mission, and should be those of the scholars.

"It is supposed that a Hindu or a Mohammedan, secretly, perhaps, inclined to Christianity, will not do much harm while teaching mathematics or the languages from text-books chosen by the mission. It frequently happens, indeed, that the heathen teacher is himself converted while connected with the school. A Mohammedan boy in a school in Bombay came recently under the favorable notice of a government inspector, who, in commending him, expressed his purpose to find a place for him to teach. The boy left the school and was not seen there again. On being questioned as to the cause of his leaving, he said that he was afraid he should be made a teacher, and if he became a teacher, that meant becoming a Christian. But it is gratifying to find that the number of Christian teachers is constantly increasing, while that of non-Christian is constantly decreasing. In 1871, of 4,201 native male teachers in the mission schools, 2,206 were Hindus or Mohammedans. In 1887, of 5,943, but 2,462 were non-Christians. A much greater reduction may be expected during the present decade."

If only Christian teachers are employed, many schools must close, and the instruction given in others be far less efficient than now. The aim therefore is to secure at least a Christian head master or mistress, and Christians for religious instruction, while other positions are filled with Christian teachers as fast as practicable.

But for the present, Hindu teachers in part are inevitable. None desire more than the missionaries themselves to supersede them entirely, and none will so rejoice when a sufficiency of competent Christian teachers can be had. And to this end, says Mr. Lawrence:

"Nothing can serve better than the Normal schools in charge of the Society for Vernacular Christian Education. In its excellent institutions which I visited in Dindigul, in South India, and in Ahmednagar, in West India, it receives to be trained as teachers Christian young men sent by any mission. And to the missions of the American Board it has furnished many of the best teachers in their employ. One of the greatest needs of India is evoted, well-trained Christian teachers, and anything which can increase their number is worthy of all the aid that can be given."

IV. INSTANTANEOUS BAPTISM.

This question has assumed prominence and importance largely by the remarkable conversions attending the preaching of Rev. Mr. Knowles, an English missionary, and his colleagues of the North India M. E. Conference, at the Hindu festivals. Mr. Knowles holds some peculiar

views as to the gift of the Holy Spirit, on condition of faith, which leads him to press an immediate decision upon his hearers at these great religious gatherings of the Hindus. All who come forward and publicly declare their belief in Jesus Christ as their Saviour, he will baptize at once, taking their names and homes, and seeking to follow up the work thus begun. Hence the number of baptisms made of those who up to that hour were Hindus in full caste relations, is very large.

The same question is pressed in the Punjab, where the American United Presbyterian Mission has been very successful. Whole villages have come to Christ, and called for immediate baptism, and the United Presbyterian missionaries have granted it, with full admission to the church. The Methodists defer such admission, and the Church Missionary Society prefers, as a rule, not to grant immediate baptism.

There are serious objections against this policy. Many hearing the gospel for the first time get no just idea of its requirements. Their conversion to Christianity is liable to be so only in name and form. The danger is of getting into the mission churches a mass of Hinduism in reality, under the outward rites of Christianity, to say nothing of the scandal which their relapse into their old faith would bring upon the Christian life and faith. The evils of such a hasty admission into the church-membership without due consideration and teaching, are serious and damaging, even in Christian lands, and where public sentiment is comparatively strong and on the right side. What must they be in heathen lands, and even in India, where the church is feeble, and public sentiment for the most part hostile?

“In reply, it is urged that Christ has made distinct promises to those who are not ashamed to confess Him; that when this is done publicly, and with public explanation of the preacher, the church may claim the fulfillment of the promise. It is true, moreover, that Hindus universally attach great importance to Christian baptism, regarding it as a decisive act, which involves the breaking of caste and excommunication. If any one goes so far as to take this step, so important in his own eyes, why should he not be baptized, followed up, instructed, and, at the proper time, received into the church? And is not this the way, after all, in which the bulk of the people of India are to be brought to Christ—not by preliminary education, which can reach but a few at a time, and may draw men away from Christ instead of towards Him, but by conversion, with instantaneous baptism to seal the act, followed by subsequent training in Christ? If the conversion of Indians occurs by masses, instead of as individuals, must it not be in some such manner, the old barriers giving way suddenly, and great bodies of the people becoming disciples of Christ while ignorant of Him except as their Saviour?”

There is great force and pertinence in these questions. Experience must, in the main, settle the matter in India, and in other mission fields. It is admitted, by the best informed, that very many of the Hindus acknowledge the truth of Christianity, and are looking for a widespread movement among their people. Immense and rapid changes

are the order of Providence all over the Heathen, Pagan and Moham-
medan world. It seems morally certain that only by some grand mass
rising can India ever be brought to Christ. "For, of the majority of
Hindus, even more than of other peoples, it is true that, like Wads-
worth's clouds, 'they must move all together, if they move at all.'"

We have thus condensed and given the substance of this valuable
article, largely in the words of its author. In reviewing it we are im-
pressed with the fact that the Problems which press on the mission
church in India, press also, with more or less modification, on the
Christian church of America, and of other Christian lands. It is our
firm conviction that the great lesson of the day of Pentecost has yet
to be learned by the modern Church of Christ. While that glorious
manifestation of Divine power was largely supernatural, yet there was
a *general expectation* on the part of the mass of disciples—there was
united, continuous, and importunate prayer on the part of the infant
church, and a believing waiting for the fulfillment of the Master's prom-
ise given on the eve of his departure. Hence it was no surprise. They
were "endued with power from on high" in answer to prayer, and
thereby fitted for the emergency and the work it laid upon them. And
they did not hesitate, in reliance on Christ's promise, to baptize on the
same day the thousands of professed converts, though among them
were some of the very murderers of our Lord.

And what did the disciples do when driven from Jerusalem and scat-
tered abroad, but go straight into the great cities of the Roman world—
into the very centres of idolatry, and heathen superstition, and philoso-
phy, and corruption, and wickedness—and boldly plant in the midst of
them the banner of the cross, and preach "Jesus and the Resurrection,"
to Gentile and Jew, to philosophers and peasants, to the high and the
low, and straightway gather converts into Christian churches, and push
on from city to city, and from province to province, till they entered
Rome itself, and even invaded "Cæsar's household." Their simple
reliance was "the gospel of the grace of God," which they carried in
their hearts, and preached in demonstration of the Spirit, and of
power, confident that Christ would verify his ascension promise,
and that the Cross in the hands of the Eternal Spirit was, of itself,
without circumlocution, or previous training, or litany, or visible
machinery, able to convert the soul to Jesus Christ. It was the policy
of faith—the policy of simple trust in God and the power of the gos-
pel—and it wrought wonders. It went everywhere, "conquering and
to conquer." And the nearer the church of our day, both at home
and in the missionary work abroad, approaches this apostolic method,
the more will God honor and bless her instrumentality. In no other
way—on no other principle—can the mountains of unbelief and diffi-
culty be removed; the infinite masses of vice, ignorance, irreligion, and

indifference, which now lie and fester in the great cities of the world, be reached and penetrated by the light and influence of the gospel, and the world of guilt, ungodliness, hostility, infidelity and agnostic materialism, be shaken, upheaved, cleaved assunder, and the Son of Righteousness find entrance. If this world shall ever be won to Christ, it will be by Pentecostal seasons of power and ingathering; by tidal waves of grace that shall sweep the earth from pole to pole, by sudden simultaneous movements and forces in the moral and spiritual world, that shall be irresistible and general in their majestic sweep, challenging the faith of the Church, overawing a guilty world, and "converting a nation in a day," in fulfillment of prophetic promise.

BIOGRAPHY OF MOFFAT.

The Lives of Robert and Mary Moffat, by their son, John S. Moffat. With Portraits and Illustrations. New edition with Preface and Supplementary Chapter. New York: A. C. Armstrong & Son. 8 vo, pp. 484.

[EDITORIAL.—J. M. S.]

THE name of Robert Moffat has been dear to us ever since we read his thrilling "Southern Africa," more than forty years ago. The leading facts of his life have long been familiar to missionary readers; but in this Life we have the outlines fitly filled up by the hand of filial love. The picture, as now completed, only enhances our estimate of the man and of the importance and enduring value of his work.

Dr. Wm. M. Taylor, in his brief Preface to this new edition, which has just issued from the press of the Armstrongs, well says:

"The name of Robert Moffat deserves a high place on the honor roll of modern missionaries. It is not so well known, indeed, as that of his son-in-law, David Livingstone, but it may well be held in reputation as that of the pioneer, without whose labors those of Livingstone and others would have been far otherwise than they were. When he went to South Africa in 1817, he found tribes of idolaters and savages, constantly at war with each other and with the white men, utterly ignorant and degraded. When he left it in 1870, churches had been called into existence, a permanent body of native pastors had been reared from among the Bechwanas, and the whole region had become largely civilized and Christianized."

On the day after his funeral, which occurred in August, 1883, the following leader appeared in the London *Times*, which is so remarkable, coming from such a source, that we venture to reproduce the substance of it. It is not always that the secular press bestows such just, discriminating, and lofty praise on our heroic missionaries and their achievements.

"Dr. Robert Moffat, who was yesterday laid in the grave, has left an abiding name as a pioneer of modern missionary work in South Africa. He was born in 1795, a year memorable as that of the foundation of the London Missionary Society, and in 1816 he entered on his career as one of the

Society's missionaries. His first purpose was to proceed to the South Seas, but his final choice was the vast and yet unexplored field of the central region of South Africa. His chief work was among the Bechwanas. His picture of what they were when he first knew them would hardly now be recognized, so entirely have they changed under the new influences which Moffat was among the first to bring to bear on them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbors, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilization has not yet reached. It was Moffat's mission to civilize as well as instruct, to free those with whom he was brought in contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. His success within the limited field to which he confined himself—a field which has been now far overpassed by the subsequent labors of other devoted men, most notably by those of his own son-in-law, David Livingstone—was very marked. His first care was to make himself thoroughly master of the language of those to whom he was sent. For fifty years, he has declared, he had been accustomed to speak the Bechwana tongue; he reduced it to written characters, and, as an agent of the British and Foreign Bible Society, translated the Scriptures into it. The Bechwanas, under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat had begun to do was taken up by other hands; a permanent body of native pastors was created from among the Bechwanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilized as well as Christianized. To effect this, and to make it possible for others to effect it, was the chief business of Moffat's working life. He went out to South Africa in 1816. He left it finally in 1870. During that long interval the dark continent was attacked and explored in all directions. Scientific travelers and missionary travelers were busy pushing their way into regions to which Moffat never penetrated. It is Moffat's honor to have been the first in the field, to have laid, as it were, the stepping-stones by which his successors have been able to outstrip him; to have borne the burden and heat of the day in early missionary work, and at once to have given an example of devotion to his noble cause and to have furnished proof that the ground was not barren, and that even in South Africa the good seed might be trusted to spring up and to bring forth abundant fruit.

“It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has labored, and other men have entered into his labor. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working

among the Bechwanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. Certain it is that apart from the special stimulus they felt as proclaimers of the gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo. One part of Moffat's work has been to prepare the way for others. He has given, so far, what promises to be a lasting stimulus. It is another question whether his own work will endure. . . . It is the missionary alone who seeks nothing for himself. He has chosen an unselfish life. If honor comes to him, it is by no choice of his own, but as the unsought tribute which others, as it were, force upon him. Robert Moffat has died in the fullness both of years and of honors. His work has been to lay the foundation of the Church in the central regions of South Africa. As far as his influence and that of his coadjutors and successors has extended, it has brought with it unmixed good. His name will be remembered while the South African Church endures, and his example will remain with us as a stimulus to others and as an abiding proof of what a Christian missionary can be and can do."

How this life work was performed ; what a world of difficulty and opposition he encountered ; with what tireless and persistent energy he wrought for more than half a century ; amid what perils, hardships, discouragements and heroic endurances he stood at his post, this intensely interesting volume sets forth, modestly and lovingly, in fuller detail. Mrs. Moffat shared in her husband's work, and spirit, and missionary career. "Both," says Dr. Taylor, "were of such stuff as heroes are made of, and their names are worthy of a place in the peerage of faith, beside those which the author of the Epistle to the Hebrews has ennobled by his praise."

Robert Moffat was the child of poor, hard-working, and pious parents in Scotland, to whom he owed much of his shrewd sense, industry, frugality and ability to turn his hands to anything. He learned to be a gardener, but at 16 left home for a situation in Cheshire, where he speedily attracted the notice and sympathy of his employers. He was soon after converted and joined the Wesleyan Methodists, and quickly thereafter resolved to be a missionary. But parents, employers, and others, tried to dissuade him from his purpose. But he persevered at the cost of his place, but soon found employment with a Mr. Smith, a Scotchman of Covenanting descent, who entered heartily

into young Moffat's plans. So likewise did their daughter Mary, some months Moffat's senior. She had been carefully and religiously brought up and schooled at the Moravian Seminary at Fairfield, whose traditions are so full of missionary romance. Here she spent some happy years, and had engaged in home-mission work. She was strongly drawn to Moffat, as he to her; and both earnestly devoted themselves to work among the heathen. This union of heart and work at home was subsequently renewed in Africa, where, for a long and eventful period they worked together as husband and wife.

As the biographer says, Moffat did not become a great missionary by virtue of his collegiate opportunities. He valued learning highly, but he had no chance to become a great scholar. But he had a knack of seizing what was essential to him, and a gift for forgetting what was useless or secondary. His studies, in face of the greatest difficulties, completed, he was accepted by the London Missionary Society, and would have been designated for the South Pacific with the venerated Williams, had it not been for his youth—he was only twenty years of age. Says the biographer :

“During the discussions in the Missionary Committee as to how the present band of men was to be distributed, it had been first proposed that Williams and Moffat should both go to Polynesia; but this was overruled at the suggestion of Dr. Waugh, who deemed that ‘thae twa lads were ower young to gang thegither;’ so they were separated. On these small links hang our lives.”

Moffat was not long in South Africa before he gave proof that years are not the only gauge of wisdom and self-reliance and tact in management. His first difficulty arose from the caprice of the Governor, who refused, on account of disturbances, to allow the party to proceed beyond the limits of Cape Colony. Moffat at once set himself to learning Dutch, that he might the more efficiently do his work when he did reach Namaqualand. At last the Governor gave his consent; and for more than a year in Namaqualand, and for more than five-and-forty in Bechwanaland, his life was one ceaseless labor and difficulty and danger, fearlessly faced. He was builder, blacksmith, carpenter, thatcher, ditcher—for he dug canal after canal to bring water to his garden and field—gardener and dairyman by turns—and everything to which he set his hand he did well—even down to darning and sewing, which he was thankful that his mother had taught him how to do.

His life at the Cape, and in Namaqualand, however, was but a preparation; his real work began at Kuruman, where he was assisted by his wife (Miss Mary Smith having joined him at Cape Colony, where they were married), whose noble character and remarkable gifts are brought out in the volume by means of her letters. She was helper, inspirer, and a strong supporter.

Soon after their settlement at Kuruman, Mrs. Moffat writes to her parents :

“At present Moffat is applying himself with all diligence to the language, as the particular object of his destination here. He finds immense difficulties from the barrenness of the language and imperfect interpreters, but he is naturally too persevering soon to lose courage. This is his sole motive for undertaking a journey at present, in order to become familiar with it by being for a time out of the habit of speaking Dutch with our own people here. I think it will also be of advantage to me in that respect; having so much to employ my time with at home I have little chance of learning much of it. You beg of us to pay particular attention to the instruction of the rising generation, but alas, we have no opportunities of doing this: the people instead of desiring that their children should be instructed, are afraid of their becoming ‘Dutchmen,’ so tenacious are they of their old customs and habits, and if a boy and a girl venture to come they are soon laughed out of it. Perhaps if we gave them a meal of meat every day or a few beads, we might have the place crowded—but on no other condition. Oh! how we were affected on reading an account of Madagascar, when we thought of the difference between that people and this; they so desirous and these such despisers of instruction. As to some of these people having correct notions of God and of heaven, death and hell, as has been asserted, you must not believe it; for daily conversations convince us that the wisest of them have most corrupt notions on these subjects. We are astonished at their dreadful stupidity about these things. My beloved parents, we have much need of your sympathy and prayers, and those of all other Christians. Could we but see the smallest fruit we could rejoice amidst the privations and toil which we bear; but as it is, our hands do often hang down.”

Their faith was put to a very severe test. They toiled for years without any visible fruit. But though disappointed, neither were disheartened.

“‘Mary,’ he said one day to his wife, ‘this is hard work.’ ‘It is hard work, my love,’ she replied; ‘but take courage, our lives shall be given us for a prey!’ ‘But think, my dear,’ he replied, ‘how long we have been preaching to this people, and no fruits yet appear.’ Mrs. Moffat rejoined in this manner: ‘The gospel has not yet been preached to them *in their own tongue wherein they were born*. They have heard it only through interpreters, and interpreters who have themselves no just understanding, no real love of the truth. We must not expect the blessing till you be able from your own lips and in their own language to bring it through their ears into their hearts.’ ‘From that hour,’ said Mr. Moffat, in relating the conversation, ‘I gave myself with untiring diligence to the acquisition of the language.’”

At the close of the year 1822 Moffat wrote his brother:

“I shall now give some particulars of our present situation. The most important is the cause of Christ. Alas! we still hang our harp on the willows, and mourn over the destiny of thousands hastening with heedless but impetuous strides to the regions of woe. They turn a deaf ear to the voice of love, and treat with scorn the glorious doctrines of redemption. This often causes our hearts to languish, while our eyes fail with looking upward.

“It is, however, pleasing to reflect that affairs in general wear a more hopeful aspect than when we came here. Several instances have proved the people determined to relinquish the barbarous system of commandoes for stealing cattle. They have also dispensed with a rainmaker this season. We rejoice in this, because his services and presence must ever form a strong barrier to the spread of the gospel.

"We prayed and hoped that a good season would thoroughly convince them that the power of giving rain belonged only to God, but He whose footsteps are in the sea has been pleased to order it otherwise. The season has been so dry as to destroy their corn, except a little which happened to be sown on ground a little marshy. Nothing, however, has been said as to the cause of the drought. We continue on friendly terms with them, though we have also much to suffer, especially from thieves, who pester us on all sides."

God chose his own methods of bringing his servant into favor with this people and giving him a powerful influence in their affairs. The Niantatees, a terrible horde of marauders, came pouring down upon the western Bechwanas, who, if driven back, would have no option but to perish in the foodless and waterless wastes of the Kalahari. The people were panic-stricken. The dreaded enemy drew nearer every day. And still nothing definite was known of their purpose or strength. Moffat, choosing a few companions, plunged into the wilderness, and after perils innumerable (seeing nine lions in one day) accomplished his purpose and hastened back and warned the people, and roused them to action, and gave such advice, and exercised such strategy and commanding ability as resulted in saving the people from destruction. His forethought, coolness, courage, and sagacity excited the admiration even of these savages, and led the grateful people almost to worship him.

From this time on the mission brightened and the influence of the Moffats widened and deepened. Mrs. Moffat writes home to her father about this time :

"To hear of the steady and growing piety of these sable children of Adam, together with the increase of Divine knowledge in the minds of others, must be reviving to the hearts of all who love the cause, but especially to such as are so nearly connected with this mission as yourself. Our gracious God has been very condescending to spare the lives of His unworthy servants to witness some fruits of missionary labor—a felicity we frequently despaired of enjoying in this lower world, where crosses and disappointments seemed to form so large a proportion in our cup. We now often wish you could be with us, to witness for yourself what we see. . . . The converts are going on well, and though the general commotion in the minds of the people has in a great measure subsided, we have solid reason to believe that there are many persons who are the subjects of an abiding conviction of their position as sinners before God, and are in the constant and diligent use of the means of grace, which we doubt not will be effectual through the Spirit in leading them to the Saviour of sinners. The Spirit of God has commenced His operations, and surely He will go on."

We have not space to follow Moffat through the long and fruitful years of his toil and sacrifice among this people, nor to describe his manifold labors in the wide field of Southern Africa exploration, civilization and Christianization; nor his intercourse with and influence on the career of David Livingstone, who married his daughter Mary; nor yet his great work in the matter of Bible translation and the circulation

of the Scriptures as agent of the British and Foreign Bible Society, laying the foundation of a Bechwana literature; nor his visit to England in 1838, and the wonderful interest he awakened in his native land; nor of his return to Africa and subsequent career there, till in a ripe old age, he returned to his native shores in 1870, and until the day of his death, worked on unceasingly in behalf of the cause to which his life had been devoted.

A single parting glimpse we give the reader.

“On Sunday, the twentieth of March, 1870, Robert Moffat preached for the last time in the Kuruman church. In all that great congregation there were few of his own contemporaries. The older people were for the most part children at the time when they had first seen the missionaries. With a pathetic grace peculiarly his own, he pleaded with those who still remained unbelieving amid the gospel privileges they had now enjoyed so many years. With a fatherly benediction he commended to the grace of God those who had been to him a joy and crown. It was an impressive close to an impressive career. Many years must pass before that service can be forgotten in Bechwanaland.”

We note a single trait of Moffat's character. *He was not a man of one idea*; was not wedded to a system or preconceived methods, but studied to adapt himself to the existing condition of things. While he insisted that no civilizing processes were of any effect without conversion, he despised no means of gaining influence in order to lead the heathen to better modes of living, to improved methods of agriculture, and to thrift and settled habits.

“He was first a missionary; but he was also a great ‘captain of industry,’ a man who, if he had devoted himself to any form of worldly enterprise, would probably have made a colossal fortune. He could govern men. He knew how to attach them to him, and could gauge their capacity with the eye of a master. He could direct each to the exact task suited to him, and, what is more, keep him heartily at it. Impulse and will went together, and he seldom missed his aim. A mere stripling of twenty-one, he tamed the redoubtable Africaner, and made him a humble follower and helper; he subdued Moselikatze, the warlike Matebele, and made him feel that the missionary was essential to him. His simple manhood and fearlessness, with great natural tact and independence, enabled him always to appeal to that side of their nature which was most open to him. And he could wait. It has been well said that the courage necessary to face indefinite perils, such as those to which Moffat was constantly exposed—especially in the first portion of his career—is greater than that which supports the soldier in the midst of excitement of battle. What a probation was that of the long years in the dry and waterless Kuruman, without the token of a single impression being made on any human creature! Shamelessly the people stole; neither grain could grow to ripeness, nor cattle or sheep be left in the fold, or a tool allowed to lie where a bit of work was being done, or a canal made, without the risk of the water being diverted before it reached the mission station. Many a time on returning from their out-door labors, or from a service, they found a stone in the pot instead of the meat they had left to cook. But all undismayed, Robert Moffat and his heroic wife toiled on, assured that their reward would come.”*

*British Quarterly Review.

And come it did. He lived to see great changes wrought in South Africa and to lay the foundations of the South African Church with his own hands. The progress of South Africa has been mainly due to Moffat and men of his stamp. In him, as in Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. His mission largely was to prepare the way for others. He has given a great and apparently lasting stimulus, and laid Africa and the whole missionary world under great obligations.

On one point we think Mr. Moffat's testimony bearing on the policy of missions is entitled to serious consideration. We quote from an admirable paper in the *Leisure Hour* for November, 1883:

"Much might be added in illustration of Dr. Moffat's extreme versatility in acquiring every industry or art which the exigencies of the place might demand of him. His treatment of the bodily ailments of the natives who came to him was almost prophetic of the medical missionaries, of whom so much has happily been heard in later days. Enough, perhaps, has been said to indicate the manifold resource and adaptiveness which helped to establish the memorable mission to Bechwanaland.

"The question of the bearing of civilization in such circumstances upon the work of evangelization is a weighty one, and the testimony of such a veteran missionary as Dr. Moffat would not fail to be of the greatest value. It is one, also, on which he has spoken with no uncertain sound, for the facts were pressed upon him at an early period of his work among the Bechwanas. After twenty-six years of missionary work he writes: 'Much has been said about civilizing savages before attempting to evangelize them. This is a theory which has obtained an extensive prevalence among the wise men of this world, but we have never yet seen a practical demonstration of its truth. We, ourselves, are convinced that evangelization must precede civilization. It is very easy in a country of high refinement to speculate on what might be done among rude and savage men, but the Christian missionary, the only experimentalist, has invariably found that to make the fruit good the tree must first be made good. Nothing less than the power of Divine grace can reform the hearts of savages, after which the mind is susceptible of those instructions which teach them to adorn the gospel they profess.'"—*Leisure Hour*.

"One of the great attractions of this biography is, that it faithfully presents Mrs. Moffat alongside her husband—a heroine in every sense of the word. There was no work in which she did not share—no enterprise or adventure however perilous—in which she did not take her part. For years she made it her work to accompany him in the wagon, when he meant to be absent for more than a couple of days, for the double purpose of insuring that he should have ordinary comforts (which in bachelorhood in Namaqualand he had been apt to overlook), and that she should learn what she could of everything. Moffat had laid it down as the result of his three-year-long single-life experience that, 'A missionary without a wife in South Africa was like a boat with only one oar. A good missionary's wife can be as useful as her husband in the Lord's vineyard.' She over and over again undertook journeys to the Cape without Moffat (whom she would not permit, for her sake, to leave his work for a moment), and with faithful Bechwanas and Hottentots only for attendants, who never failed her. She combined mis-

sonary help with attention to family matters, and conveyed back printing materials or other goods, which were needed and waited for. Once, when she was ordered to the coast for her health, she persisted in going alone. Unfortunately this time they found the Orange River in flood, and could not get across. For a whole month in ill-health she had to wait on the bank in the hot weather. But she never got disconsolate or even depressed, and her power of taking the best and most hopeful view of things amounted almost to an art. This is how she tells of her suffering:

“I was in company with Mr. Hume, who rendered me every possible assistance, but my health being in such a delicate state, I could not but suffer much from the extreme heat and exposed situation, and was severely tried. Frequently were we tantalized with the prospect of being able to ride through “to-morrow,” but as sure as to-morrow came the river rose again, till all hope was gone, and we came at last to the conclusion to cross on a raft. . . . There were eighteen wagons altogether, and with hard labor we got everything over that dreadful river in less than three days without a single accident. How much have we to be thankful for! And it was gratifying to find that, for all I had endured, I was no worse, but rather better. Perhaps being obliged to take it easily was in my favor.”

“This so entirely expresses the character of the woman as she appears to us throughout these pages—patient, courageous, equal to any emergency, gifted with power of command such as few men have, and yet tender and true to every claim of womanhood—that we can only praise her sufficiently by saying that she rose to the same heights of unconscious heroism as her husband. To read of her must prove an inspiration in many a home.”*

THE CHRISTIAN AND NON-CHRISTIAN RELIGIONS.

SIR MONIER-WILLIAMS, Professor of Sanskrit in Oxford University, is universally recognized as an authority in all questions relating to the literature and faiths of the Orient. At the late anniversary of the Church Missionary Society in London, he delivered an address which is so remarkable, that notwithstanding its appearance in other forms, we desire to give extracts from it a permanent place in this REVIEW. He says :

“An old friend, a valued missionary of this society, founder of the James Long Lectures on the Non-Christian Religions, said to me a few days before his death : ‘You are to speak at the anniversary of the Church Missionary Society; urge upon our missionaries the importance of studying the non-Christian religious systems.’ Unusual facilities for this study are now at our disposal; for in this Jubilee year of the Queen, the University of Oxford has completed the publication of about thirty stately volumes of the so-called Sacred Books of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Muhammadan Kuran—all translated by well-known translators. Our missionaries are already convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight. How could an army of invaders have any chance of success in an enemy’s country without a knowledge of the position and strength of its fortress, and without knowing how to turn the batteries they may capture against the foe? Instead of dwelling on so manifest a duty, I venture a few words of warning as to the subtle danger that lurks beneath the duty.

*British Quarterly Review.

“In my youth I had been accustomed to hear all non-Christian religions described as ‘inventions of the devil.’ And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. After a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one’s opponents is ingrained in every Englishman’s nature, and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. ‘These imperfect systems,’ I said to myself, ‘are clearly steps in the development of man’s religious instincts and aspirations—interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfillment of them all.’

“Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of the opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In *The Times* of last October 14, you will find recorded a remarkable conversation between a Lama priest and a Christian traveler, in the course of which the Lama says that ‘Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them.’ Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with him. Yet I contend, notwithstanding, that flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterize a manly Christian. A Christian’s character ought to be exactly what the Christian’s Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downward and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be god, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

“What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?

‘No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian’s Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

‘And now, I crave permission at least to give two good reasons for venturing to contravene, in so plain-spoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that *He, a sinless Man, was made Sin?* Not merely that he is the eradicator of sin, but that He, the sinless Son of man, was himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayer, painful pilgrimages, arduous ritual, and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves *sinless men made sin*. Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were *sinless men made sin?* I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that *a sinless Man was made Sin*. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

‘Once again, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a dead and buried Man, was made Life? not merely that he is the Giver of life, but that he, the dead and buried Man, *is Life*. ‘*I am the Life*.’ ‘When Christ, who *is* our Life, shall appear.’ ‘He that hath the Son, hath Life.’ Let me remind you, too, that the blood is the Life, and that our Sacred Book adds this matchless, this unparalleled, this astounding assertion: ‘Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.’ Again, I say, I am not now presuming to interpret so marvelous, so stupendous a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations, are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion: the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this—their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity

alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit, but in the body, and 'with flesh, bones, and all things appertaining to the perfection of man's nature,' to be the eternal source of life and holiness to his people.

"The two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel—nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock."

To this remarkable testimony, we add that of Professor Max Müller, who, in addressing the British and Foreign Bible Society, said :

"In the discharge of my duties for forty years, as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—*salvation by works*. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindoos, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners."

THE LIVING AND THE DEAD.

[EDITORIAL.—A. T. P.]

"Let the dead bury their dead!

Follow thou ME.

Go thou and preach the kingdom of God."

—Matt. viii: 21, 22; Luke ix: 60.

WORDS of deep meaning are those words, "*life*" and "*death*." The difference between them is the difference between holiness and sin; the distance between them is the distance between Heaven and Hell.

We are in a world of Death. It is full of the dead—those who have neither spiritual vitality nor sensibility; who lack all true spiritual life and all proper sense of the powers of the world to come.

God made man, like an ideal house, in successive stories. On the earthward side, the body, identified with matter; next above it, the intellectual, affectional and moral nature, higher up and nearer God; then above all, and crowning all, that which constituted the very "image of God,"—the spiritual nature, the oratory and observatory, nearest to Heaven.

The fall of man shattered the whole house, but it left the upper story in absolute ruin. The spiritual image of God was effaced, while the whole man was defaced. That observatory that looked out upon the celestial scenery, became at best "a death chamber." The noblest, highest, divinest affections, affinities, and capacities of man were left in a state of decay; and so this world became the abode of the dead.

Yes; and the dead are burying the dead. All human history, without God, is one long burial. What is burial? It is the magnifying of the material and mortal; it is lavishing care and cost upon the body, when the invisible spirit has departed, and putting it out of sight and contact of the living. So are the ways of the world. That unseen reality and personality which we call soul, is habitually neglected, while lavish attention is given to the body; and selfishness, that it may revel in ease and indulgence, seeks to bury out of sight and touch of the living, the want and woe, sorrow and suffering of humanity.

The sayings of our Lord, which introduce these paragraphs, are far more comprehensive than may at first appear. Christ is not denying to a son the privilege of fulfilling the last sad offices of filial love to a deceased father. A soul has reached the crisis of history and destiny, and stands trembling and wavering upon the verge of a decision upon which hang eternal issues. To go just now, even to a father's funeral, with its elaborate ceremonial and tedious period of formal mourning, would prove a diversion that might prevent conversion, dissipating serious impressions and convictions. What if that son, drawn back into worldly associations, should lose all interest in things divine; and going to bury his father, should end in being buried himself!

But let us mark the grandeur of the scope of those two words of command: "Follow thou me!" "Go thou and preach the kingdom of God!"

Christ is the Lord of life. He came to give life and to give it more abundantly—not to bury but to revive; not to commit to the sepulchre but to call the dead from their tombs. "Follow thou Me!" and so *get* life; then, "Go thou and preach the kingdom of God," and so *give* life.

We have intelligently chosen these words as the motto of this MISSIONARY REVIEW OF THE WORLD. Taking the two accounts as presenting the whole incident in its spherical completeness, we find here the entire duty of every human being, comprehensively expressed: first to be a *follower* of Christ, and then a *preacher* of Christ; *receiving* life from the dead, to go forth bearing the potent message of salvation, and so *imparting* life to the dead.

Our Lord thus sounds, in these sayings of His, the silver trumpet of evangelization, and down through the aisles of the ages, with growing clearness, rings the clarion peal. It is time that it had reached and rallied the whole church of God to the universal assembling of the Lord's hosts, and the universal onset of the army against the foe.

Evangelization is the one word that deserves to be emblazoned on the banners of the believing host. The one immediate, imperative duty of every follower is to become a "herald." To bring this gospel of life into contact with every living, human soul in the shortest possible time and the best possible way—that is evangelization.

The scheme is so grandly colossal that it fills the whole word of God, and reaches round the whole world of the dead. Like the wheel of Ezekiel's vision, it is so high that it is dreadful. Its rim rests upon the earth, but reaches to heaven.

God's gigantic plan of evangelization embraces the whole family of man. That family consists at this time of fifteen hundred millions of souls now living upon earth. More than one-half of this vast number have never yet had a copy of the Word, heard the sound of the good tidings, or even seen the face of a missionary. There are some thirty millions of evangelical Christians within the territory of a nominal Christendom; and the problem is how to bring those thirty millions into contact with the seven hundred and fifty millions who have not the gospel within the space of a generation's lifetime!

How can it be done? That is the absorbing question. We should utterly despair of doing it but for one fact: *The Captain of our salvation has commanded it*, and the existence of the order is the warrant for obedience, and the assurance of success. Let the whole church but take the *attitude of obedience*, and we should see wonders of achievement that would astonish us.

It is, nevertheless, very plain that the *methods now employed* by the

church of God are inadequate to this great work. All Christendom sends to the foreign field to-day less than *seven thousand workmen*, of whom more than half are unordained laymen and women. The native Christian churches contribute some *thirty-three thousand* more, of whom nine-tenths are laymen. We have, therefore, a total of forty thousand Christian disciples scattered among the millions of Pagan, Papal, and Moslem communities. Were these evenly and equally distributed, it would still give every worker, male or female, native and foreign, ordained and unordained, a parish of 18,750 souls to reach with the gospel in the space of about thirty years, the lifetime of a generation.

“What are these among so many?” And with all the obstacles of foreign language and hoary superstitions to surmount before there could be even an approach or access to them. Our missionary workers—nay, even our missionary stations—are like stars set in the centres of vast vacancies. And, therefore, it is that with over 100 missionary organizations belting the globe, the unevangelized population of the world grows faster than the church; population strides more rapidly than evangelization can keep up with it, and there is to-day a larger number of unsaved souls on earth than during any previous decade of years.

Where lies the core of this difficulty? We have forsaken the standard set up for us by our Lord and adopted by the primitive church. To every human being our Lord’s double message is “*Follow me, and preach me.*” The command is representative. The only qualification necessary for preaching the kingdom is to be a subject in it; and every follower of Christ must be a fisher of men.

This is the doctrine of the New Testament, and this was the practice of the New Testament church. Our Lord laid down the law of evangelization: ALL ARE TO GO, AND TO GO TO ALL. The occasion on which, upon that Galilean mountain, He said: “Go make disciples of all nations,” was, without doubt, the occasion on which he “was seen of above five hundred brethren at once,” commissioning all disciples to make disciples.

And they accepted the commission. The persecution that followed Stephen’s martyrdom scattered the disciples abroad, and they went everywhere, preaching the word.* Observe!—not the apostles, for they are expressly excepted, as remaining at Jerusalem. Philip, though only a deacon, not only evangelized but baptized. The careful reader of the “Acts of the Apostles” finds there the acts of a great many beside the Apostles. He finds there a vital truth of Scripture side by side with a vital fact of history. The obvious intent of our Lord was that *every follower* should be also a witness, warrior, worker, winner of souls. The so-called “ministry” properly exists in the interests of law and order, sound doctrine and safe polity; but does not properly exist as

* Acts viii: 1-4; xi: 19-20.

a clerical caste, drawing a line of division between the followers of Christ in the matter of work for souls. Neither the world nor the church can afford to confine or entrust this work of evangelization to a class. The world needs all disciples as heralds, if all men are to hear the gospel; and the church needs all her members to be workers if she is to fulfil her great commission, or even escape the dry rot of indolence and inaction. Growth there must be where life is, and action there must be where growth is. What we do not use we lose. Current alone keeps the stream from stagnating and freezing.

Go thou, whoever thou art, if thou followest the Lord, and preach the kingdom of God. This is a universal duty, an individual responsibility. It is not necessary to change our sphere, but only to pervade our sphere with a new spirit of life. "In whatsoever calling he is found, let every man therein abide with God."* Let him use the shoemaker's shop, the carpenter's bench, the merchant's desk, the artist's studio, the market stall, the senator's chair, the kitchen or nursery, the throne or palace, as the pulpit from which to preach Jesus. If, like Wesley and Whitefield, Moody and McAll, you can reach the multitudes with your voice, thank God for the privilege. But if not, perhaps, like John Pounds of Portsmouth, you can win the confidence of street gamins by a hot roast potato, or, like Maria Millis in the humble nursery, teach infant lips to pray, and sow in a child's heart the seeds of a mighty passion for souls that shall yet sway, with resistless persuasion, the Lords and Commons in Parliament!

These opening words of salutation from the editors to the reader, are not the result of any sudden, transient outburst of feeling. Here are crystallized the solemn convictions reached or wrought by a quarter of a century of study and thought upon this great theme. Before the church stands a great problem, for which the Scriptures furnish the only practical, possible solution. The whole church must accept the duty of telling the old, old story. Each of us *is* his brother's keeper. *Every hearer must become a herald.* This is the theory of evangelization in a nutshell; and we have only to put this principle into practice, and the wisdom of our Lord's words will be demonstrated; we may thus bring the gospel to the ears of every living member of our ruined race before the bells of God's great clock of the ages shall ring in the natal hour of a new century.

"GO THOU, AND PREACH THE KINGDOM OF GOD."

A VIOLENT thunder storm once preserved the town of Basle from the shells of the Russians and Hungarians, who were besieging the place. The pious people, in gratitude, founded a training-school for Christian Missionaries. This was the origin of the Basle Missionary Society, which has sent out over five hundred devoted men to the heathen.

*1 Cor. vii.

MISSION WORK IN PAPAL EUROPE.

BY WILLIAM CLARK, D.D., FLORENCE, ITALY.

[Dr. Clark has a right to speak on the subject which he here briefly introduces to the notice of our readers. During the past twenty-five years he has resided in Papal Europe and made its institutions, especially those of an educational character, a matter of special study. The female college which he has established at Florence is an important mission agency and deserves the sympathy and aid of American Christians, and especially of the friends of female Christian education. Previous to this—from 1850 to 1860—he was in the service of the A. B. C. F. M. in Turkey, having charge of the Bebek Theological Seminary, out of which grew Robert College.—Eds.]

THE moral and spiritual transformation of Central and Southern Europe must be done *for women* and *by women*. Establishing evangelical schools of higher female education is the great mission agency to be employed, and the agency the most successful of all others. It is not by any denominational propaganda arrayed against Popery, or by Protestant Mission Boards of England and the United States sending their forces into these countries with their agencies of *sect*. I have been intimately conversant with mission work in foreign and Papal lands for nearly forty years, and, with all my experience and observation during this long period, I am fully convinced that true and successful mission work can never be accomplished, especially in Papal Europe, by a strictly denominational agency. I speak what I know when I say that the greatest obstacle to the work of a true religious reform in Papal Europe for the last twenty-five years has been the introduction of different religious denominations, and the sectarian spirit that has characterized them. To do true Christian work in Europe, churches must leave *sect* at home, and carry alone *the essentials* of Christian salvation and Christian character.

In 1866, Hon. George P. Marsh, our honored Minister in Italy for thirty years, wrote me thus: "Garibaldi is right in saying that Italy *must* owe her salvation to her women. No country has produced, and none now produces, nobler women than this, and there never was a crisis when such could render greater service to the cause of humanity and truth than now." The union and independence of Italy, that have taken place since that time, have proved a powerful incentive in ennobling and quickening the life of woman. Nowhere is the regeneration of Italy more marked than in Italian female life. They now ask *earnestly* for a new and improved system of higher female education. They wish schools and colleges for women similar to those in America. Our system of higher female education has been made known in all these countries by the Expositions at Vienna and Paris. My classmate, Hon. John D. Philbrick of Boston, our Educational Commissioner at those expositions, made such a beautiful exhibit of our female schools

and colleges as to make our system of female culture so popular that it is everywhere desired in all these countries, and desired as a system to take the place of the Convent system, with which from year to year they are more and more dissatisfied.

Establishing evangelical schools of higher female education would be setting up a great agency that would be attended with immense results, an agency *having no sectarian taint to poison it*, and most cordially welcomed by the people. In Italy, for instance, this agency affords us a rare opportunity of doing a most noble work for Italian young women of the higher classes, in bringing a high and ennobling religious influence, as well as a high culture among those who really have the destinies of their country in their hands.

The great obstacle to the regeneration of Italy, is *woman*. Educate woman, and bring her under a true religious influence, and Italy will quickly become a truly enlightened and a truly evangelized country. And this work is feasible, if means and lady teachers can be obtained among Christians of America. The present is a time so favorable for instituting a great enterprise and an undenominational mission agency, that I cannot but urge it upon the attention of Christian women in America. I have heard many Italians express deep regret that, in all Catholic Europe, there was not one superior college where they might send their daughters for a higher culture. Is not this fact a sad one, especially when we consider how much high Christian culture there is among the women of America and England? Is it true that this culture is *really* Christian and benevolent in its character? Why, then, are not greater efforts made to extend it among other nations? Establish, for instance, schools in Italy bearing the stamp of our culture and our religion. This would be the noblest possible way of doing mission work. It is not enough that we boast of our higher female education at home; we must *consecrate* it to the good of other nations.

We want \$10,000 to make a college, already established in Florence, Italy, an agency of great good to all the Papal States of Europe. Similar schools we wish to establish in all the principal cities of Italy, Austria, France and Spain; and such schools will bring these countries into the kingdom of Christ. To the importance of this work we have the testimony and endorsement of the best men of all Christian nations. Lord Shaftsbury, J. B. Braithwaite of England, Sir William Muir, Prof. Calderwood of Scotland, Mark Hopkins, Dr. Roswell D. Hitchcock, Mrs. ex-President Garfield, and many others in our own land—all these speak of this agency as mission work of the highest importance.

Many years ago Mrs. Emma Willard, of Troy Female Seminary, gave \$3,000 to establish a school for young women in Greece. This school, nobly sustained by Mr. and Mrs. Hill, has educated more than 20,000 Greek young women.

BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

James Hannington. By F. C. Dawson, M. A. A. D. F. Randolph & Co., N. Y.

This is a graphic story of the life and work of the first Bishop of Eastern Equatorial Africa. It has already gone through six editions in England, and two here. It is a thrilling narrative. There are many incidents of great interest in the volume; but the central figure is the manly, unselfish, heroic Hannington, whose martyrdom so shocked the Christian world. The reading of the book has suggested so many useful and instructive thoughts that it is the purpose of the editors to give hereafter a special article on the subject of this memoir.

The Cross and the Dragon. Rev. B. C. Henry of Canton. A. D. F. Randolph & Co.

Few books of 500 pages contain more interesting and useful matter. Mr. Henry is an acute observer. He has eyes and ears and knows how to use them: and he has the rare quality of being able, both by his tongue and pen, to reproduce in vivid, graphic style, those matters which are most apt to enchain the attention of the hearer or reader. This book will be one of the standard books on Missions.

Siam, or The Heart of Farther India. By Mary L. Cort. Published by Randolph.

This book, in size and style, corresponds to *The Cross and the Dragon*, and is not unlike it in value and power to interest and instruct. Few people know what a unique country and people are presented in this book, about which so little has been known until of late. The supreme king, Chulalongkorn, is a wise, intelligent, charitable monarch: like his father before him a patron of art, science and literature. In this empire all practical hindrances seem removed to missionary work. There have been no marked results which can be expressed in figures and statistics, but the gospel seems to be slowly but surely preparing for a great conquest. We advise everybody to read Miss Cort's book.

The Dragon, Image, and Demon: or, the Three Religions of China, Confucianism, Buddhism, and Iaoism, giving an account of the Mythology, Idolatry, and Demonolatry of the Chinese. By Rev. Hampden C. DuBose, fourteen years a missionary at Loochow. New York: A. C. Armstrong & Son. 12mo, pp. 468. 1887.

We give the full title of this book as explanatory of its contents. The work is profusely illustrated, and is gotten up in gorgeous yet appropriate style. Written by one who knows whereof he writes; who is familiar, from study and observation on the ground, with the system of religion and philosophy which he describes; and who has taken pains to gather information on a great variety of points little understood by the Christian world, it will prove a valuable addition to our missionary literature. The work is of interest to the general reader, as well as in all missionary circles. Even the London *Saturday Review* says of it:

"It is a book likely to be widely read. Of the author's minute description of popular and household deities, and the mass of legend connected with them, the book and its curious illustrations can alone speak. Mr. DuBose has much to say that is fresh and suggestive, and he says it with force and conviction."

The Crisis of Missions: or, *The Voice out of the Cloud.* By Rev. Arthur T. Pierson, D. D. New York: Robert Carter & Brothers. 12 mo, pp. 370.

Like all their issues, the publishers have given this little book an attractive dress, befitting the character of the work. It is a marvelous book, in its power to inform, impress, and electrify the reader. The grouping of inspiring facts; the rapid action of the discussion; the intense glow of missionary feeling; and the irresistible array of motives and arguments and

Providential movements, all conspire to challenge the reader's attention, thrill his soul, and cause him to hear "the voice out of the cloud," as he never heard it before. If our beloved associate had not written the book, I should use still stronger language. I am not surprised that the reading public are showing their appreciation of it by exhausting six editions of it in one year!

Woman and the Gospel in Persia. By Rev. Thomas Laurie, D. D.

Adoniram Judson. By Julia H. Johnston.

The Woman's Presbyterian Board of Missions of the Northwest, located at Chicago, is publishing a series of brief works entitled "Missionary Annals." The first in the series was a Memoir of Robert Moffat. The two, whose titles are given above, form Nos. 2 and 3. Others are in preparation. They are neatly produced, and sold at a small price, only 30 cents in cloth.

The plan is an excellent one. Its execution will greatly widen the circle of missionary readers and create a demand for larger works. The materials for the sketch of Dr. Judson were drawn from Dr. Wayland's memoir of him, from Dr. Edward Judson's "Life" of his father, and from "The History of Baptist Missions." "Woman and the Gospel in Persia," is an abridgment of "Woman and her Saviour in Persia," by Dr. Laurie, and was generously prepared by him and presented to the Board which publishes it.

II.—ORGANIZED MISSIONARY WORK.

American Board of Commissioners for Foreign Missions.

THE seventh annual meeting of the Board was held at Springfield, Mass., Oct. 5-8, 1887. It was a remarkable assemblage, both as to number and character—one hundred and sixty-five corporate members and over 800 ministers. The discussion of two reports from the Prudential Committee was long and earnest, and resulted in an overwhelming vote sustaining the policy of the Board. Still it was not unanimous, and the outcome of the trouble it is impossible to predict.

The editor of *The Independent*, who was present, gives the following as the substance of the action of the Board:

"1. That the Board, acting through its Prudential Committee, will hereafter as heretofore assume and exercise the right to judge and determine upon the qualifications of all persons applying to it for appointment and support as foreign missionaries. 2. That, in the judgment of the Board, the Word of God teaches that the moral conduct of men in this life, whether living and dying in heathen or Christian lands, is determinative of their condition and destiny in the life to come, and hence that this Word excludes the hypothesis that any persons who

in this life have failed to secure the great salvation through Christ will, after death, have another probation in which salvation will be offered to them, and by them may be obtained. 3. That all persons applying to the Board for appointment and support as foreign missionaries, if holding as a positive faith or a probable hypothesis the doctrine of a second probation or that of this life continued into the next life, are to be regarded as not possessing the proper qualifications for such appointment and support, since, in either case, their position is contrary to the Word of God, and is calculated in its natural effects to impair the power of that Word over human hearts."

The report of the year's missionary operations was highly encouraging, and the several papers submitted by the Secretaries, particularly "The Appeal of the Hour," by Secretary Smith, and "The Message and Messenger," by Secretary Clark, were inspiring in the highest degree. We regret that our space will allow but a bird's-eye view of the year's results.

RECEIPTS AND EXPENDITURES.

From churches, individual donors, and Sunday-schools, \$218,427.58. From the four Woman's Boards, \$148,530.82 (from Woman's Board of Missions, \$89,304.60; from Woman's Board of Missions of the Interior, \$55,248.12; from the Woman's Board of Missions for the Pacific, \$3,678.10; from the Woman's Board of Missions

for the Pacific Isles, \$300); a total of donations of \$366,958.40. From legacies, \$98,414.59, and from the income of the permanent funds, \$11,071.28; making the total receipts from these sources, \$476,444.27.

From the Swett bequest, set apart to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, \$154,319.96 has been appropriated for the purposes named, including, for Japan, \$43,745, and for China, \$34,762.83.

From the Otis bequest, set apart for new missions, \$48,808.31 has been devoted to work in West Central and East Central Africa, in Shanse, in Northern Japan, and in Northern Mexico.

These amounts, added to receipts from ordinary sources, with balance in the treasury at the beginning of the year, \$1,281.49, make the total \$680,954.03. The expenditures of the year amounted to \$679,376.90, leaving a balance in the treasury of \$1,577.13.

GENERAL SUMMARY. 1886-87.

Number of Missions.....	22
Number of Stations.....	89
Number of Out-Stations.....	891
Number of Ordained Missionaries (11 being Physicians).....	168
Number of Physicians not Ordained, 8 men and 4 women.....	12
Number of other Male Assistants.....	10
Number of Women, (wives 164; unmarried, besides Physicians, 107).....	271
Whole number of laborers sent from this country.....	461
Number of Native Pastors.....	135
Number of Native Preachers and Catechists.....	393
Number of Native School-teachers.....	1,164
Number of other Native Helpers.....	325—2,037
Whole number of laborers connected with the Missions.....	2,498
Pages printed, as nearly as can be learned.....	18,650,000
Number of Churches.....	325
Number of Church Members.....	28,042
Added during the year.....	2,906
Whole number from the first, as nearly as can be learned.....	101,089
Number of High Schools, Theological Seminaries, and Station Classes.....	55
Number of Pupils in the above.....	3,623
Number of Boarding Schools for Girls.....	41
Number of Pupils in Boarding Schools for Girls.....	2,318
Number of Common Schools.....	878
Number of Pupils in Common Schools.....	34,417
Whole number under instruction.....	41,151

CONCLUSION.

Such is the brief record of that great work which the Board sustains in twenty-two missions among unevangelized people in all parts of the earth. In almost 1,000 populous centres a force of 2,500 laborers, foreign and native, is preaching the gospel in twenty-five different languages, and conducting a great evangelistic and educational work. Fifteen new churches have been organized, and out of a total membership of 28,000, nearly 3,000 have made profession of faith this year. In ninety-six high schools and colleges 6,000 picked youths of both sexes are in training to reinforce the native agency, besides 34,000 pupils under Christian instruction and influence in common schools. And above all, the Christian character of the native converts is assuming greater depth and earnestness, and their share in evangelistic work is steadily increasing in value as well as in amount.

THE FIRST MONTH.—The financial beginning of the new year is favorable, the receipts being more than double those of the first month of the preceding year; amounting to \$80,668.57, of which over \$22,000 is from donations.

American Baptist Union.

THIS Union represents some 600,000 or 700,000 Baptists in the Northern and Western States, and is the second oldest foreign missionary society in the country. Its 73d annual meeting was held in Minneapolis, Minn., May 27-28. We give an abstract of its annual report.

Its first field was Burmah, where it has planted a vigorous and self-supporting Christianity, which, with its admirable system of schools and its missionary spirit, is making constant inroads on heathenism. Since Upper Burmah was opened to the world by the overthrow of King Thebaw, the Union has been sending missionaries into that kingdom. It

has also a strong mission in India, among the Telugus, thousands of whom were gathered in during the remarkable awakening in South India some years ago. Besides these missions the Union has others in Assam and Siam, China, Japan, Africa (in Liberia and on the Congo), and in Europe.

The European missions are in Sweden, Germany, France, Spain, and Greece, where their membership foots up more than the Asiatic and African missions. In Sweden and Germany the work may be said to have passed the missionary stage. There are regular churches, ordained ministers, and associations of churches and ministers. In Sweden alone there are 460 churches, a gain of 26 the past year, 483 preachers, and 31,064 members. In Germany there are more members (33,451), but fewer churches and ministers. The latter number 450, of whom 300 are unordained, and the churches count up to 168 only. The work of the year was very successful, if we may judge from the fact that there were 3,473 baptisms in Sweden, and 2,530 in Germany. An effort is being made to reach the Finns, of whom there are about two millions, who are said to be in a state of dense spiritual darkness. They seem anxious to know the truth and be saved. The amount of contributions in Sweden last year was \$79,187.

Germany received \$5,628 from the Union, raising among its own churches \$98,900. The German Baptist Union, consisting of 13 associations, embraces missions in Germany, Austria, Switzerland, Holland, Russia, Roumania, Bulgaria, Denmark, and Africa. The mission was begun by Johan Gerhard Oncken, a German who married and settled in England and became an Independent. Traveling in Lower Saxony, as an agent of a Bible and a tract society, he organized a Baptist church in that kingdom and became its pastor. This was in 1834. Next year he was ap-

pointed missionary of what is now the American Baptist Missionary Union, and he went all over Germany and Denmark preaching and baptizing. From this beginning he sprung all the churches and missions in connection with the German Baptist Union. There is an association in Austria embracing 5 churches, 62 stations, and 920 members; one among the Poles, with 8 churches, 52 stations, and 2,624 members; two in Russia, with a total of 18 churches, 183 stations, and 5,026 members; one on the Baltic with 4 churches, 9 stations, and 1,206 members; one in Denmark, with 22 churches, 101 stations, and 2,181 members; and one in South Africa, with 3 churches, 16 stations, and 676 members. Of the 58,108 members which are returned from the Asiatic and African missions 26,574 are in Burmah and Siam, showing an increase for the year of over 700. A special difficulty in the work in Burmah is the fact of the division of the population in language and race characteristics, requiring distinct missions to the Burmans, the Karens, the Shans, the Kachins, and the Chins. And these separate missions are to be found in the same territory, in the same towns and cities. In Henthada, for example, there is a Burman, a Karen, and a Chin department; and the Karens are sometimes divided into the Red-Karen, Bghai-Karen, and Paku-Karen departments, and there are still other varieties of Karens. The majority of the members in Burmah are Karens, who are an inferior people and were formerly slaves to the Burmans. The total of baptisms in Burmah last year was 1,794. The appropriations from the Union aggregated about \$100,000, to which the mission added about \$35,000 for churches, schools, and general benevolence. The missionary force is 107, and the number of ordained and unordained ministers 513. Of the 510 churches, 310 are self-supporting. In the 7 stations in Assam are 1,922 members, gathered in 30

churches, of which four are self-sustaining. The field in India is among the Telugus. This was for many years a fruitless mission, but it now reports more members than the Burmah mission, and was the most fruitful mission last year in the list of the Union, returning 1,000 of the 1,668 net gain of all the missions.

The mission in China reports 1,516 members in 18 churches, of which 4 are self-supporting. There are 519 members in Japan, with 13 churches, only one of which pays its own expenses.

The African mission is yet in its infancy. A few years ago the mission received the Congo mission from the Livingstone Inland Mission, an undenominational organization, which had its headquarters in Cardiff, Wales. There are now seven stations on the Congo, one being at Stanley Pool and one at the equator, above the Pool.

The following is a summary of results for the seventy-three years of the Union's operations:

Members in its mission fields.....	125,530
Number of churches.....	1,265
Number of preachers.....	1,730
Baptisms last year.....	9,342
Income of the Union the past year from all sources.....	\$406,639

The American Missionary Association HELD its 41st Annual Meeting in Portland, Me., Oct. 25-27, 1887. Items from its Annual Report: The receipts of the year cover all the expenses of the year, wipe out the debt of \$5,000 with which the year began, and leave \$2,193.80 with which to start out on the coming year.

EDUCATIONAL WORK IN THE SOUTH.

Total number of schools planted in the Southern States is fifty-four. Six of these are chartered institutions, fairly entitled to the rank of Colleges. Sixteen are Normal and Training Schools. Thirty-two are common schools, scattered throughout nine different States. In these schools are 246 instructors and 8,616 pupils.

CHURCH WORK.

Number of Churches.....	127
“ “ Missionaries.....	103
“ “ Church members.....	7,896
Added during the year.....	1,197
Scholars in our Sunday-schools.....	15,109

These statistics show a substantial gain over last year. Seven new churches were organized.

There has been during the year a quiet Christian work throughout the South, which has borne gratifying fruits, over 1,000 having confessed Christ for the first time. The Sunday-school enrollment has increased by nearly 2,000. They contributed this year for benevolence, outside of their own work, \$2,322.51, and for their own church purposes, \$16,014.50, making a grand total of \$18,337.01. This was an increase over the previous year of \$610.96 in their benevolences, and \$3,075.61 in the total. This is an average contribution of \$2.32 per member for every man, woman and child in these churches.

INDIAN WORK

Chiefly in Nebraska and Dakota.

The following is the summary:

Churches.....	5
Church members.....	370
Added during the year.....	43
Schools.....	18
Pupils in Schools.....	608
Missionaries and Teachers.....	61

CHINESE WORK.

Missions.....	17
Missionaries.....	28
Pupils enrolled.....	1,044
Hopeful conversions.....	150
Given up to idolatry.....	211

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and individuals.....	\$189,483.39
“ Estates and Legacies.....	52,266.73
“ Income, Sundry Funds.....	10,561.07
“ Tuition and Public Funds... ..	28,964.81
“ Rents.....	478.10
“ United States Government for Education of Indians..	17,357.21
“ Slater Fund, paid to Institutions.....	7,650.00

Total..... \$306,761.31

The total disbursements for the year have been \$298,783.80, a decrease in the expenditures of last year of \$13,467.

Foreign Missions of the Protestant Episcopal Church.

FROM 52d Annual Report, closing Sept 1st, we glean the following facts and figures :

In Japan the advance is rapid. In Africa, notwithstanding the political disturbance at the lower end of the Missionary Jurisdiction of Cape Palmas, the workers are brave and true and the work is being systematically prosecuted; not only in the localities with which the Church has been familiar for years, but also in the regions beyond. In China, the evangelistic work, largely conducted by the native clergy, as well as the parochial work among the converts, and that of the day and boarding-schools and St. John's College, and

the medical mission, each has its own story to tell of diligence and encouragement, notwithstanding the publications during the year which have given the impression that the work in China is suffering. Bishop Holly makes his own report of the labors of himself and of his little band of clergy in Haiti. It is a story of energetic labor amid discouraging conditions and with limited resources. All of these statements will be fully borne out by the particulars that will be submitted. Still the call is for more workers. The fields are indeed white unto the harvest. We thank God that the whole Church is praying, in the Litany, that the Lord of the harvest will send forth laborers into his harvest.

ANALYSIS OF RECEIPTS FOR FOREIGN MISSIONS IN THE LAST TEN YEARS.

YEAR.	Whole No. of Parishes.*	No. of Parishes Contributing to For. Mis.	Applying on the payment of the Appropriations.			To be paid as "Specials," i.e., over and above Appropriation.			Gross receipts for the year.
			Receipts from Contributions.	Receipts from Legacies.	TOTAL.	Receipts from Contributions.	Receipts from Legacies.	TOTAL.	
1877-8	2,900	1,170	\$91,539 67	\$17,974 98	\$109,514 65	\$24,456 92	\$6,000 00	\$30,456 92	\$139,971 57
1878-9	2,900	1,163	95,846 02	16,709 86	112,555 88	35,771 96	275 00	36,046 96	148,602 84
1879-80	2,900	1,217	117,042 45	27,458 33	144,500 78	17,583 47	.....	17,583 47	162,084 25
1880-1	3,000	1,230	136,993 18	22,977 06	159,970 24	25,788 05	.....	25,788 05	185,758 29
1881-2	3,000	1,487	128,945 80	31,168 41	160,114 21	13,233 84	500 00	13,733 84	173,848 05
1882-3	3,000	1,375	116,772 63	28,230 82	145,003 45	13,927 05	.....	13,927 05	158,930 50
1883-4	3,000	1,389	111,259 20	9,638 70	120,897 90	7,843 68	6,200 00	14,043 68	134,941 58
1884-5	3,000	1,412	103,223 31	76,087 47	179,310 78	17,017 16	2,000 00	19,017 16	198,327 94
1885-6	3,450	1,996	137,982 82	12,929 30	150,912 12	14,355 58	100,400 00	114,755 58	265,667 70
1886-7	3,450	1,814	126,410 74	6,926 42	133,337 16	21,781 79	.....	21,781 79	155,108 95

*From Church Almanac.

†Including \$4,250, specifically contributed toward paying off the Mexican Loan.

‡Including a single gift of \$13,200, and also \$2,000 for Mexican Loan.

§Including \$2,431.50 for Mexican Loan.

This table shows the exact resources for Foreign Missions of the Board of Managers since its organization in 1877. During the decade there have been but three years in which the contributions for the general work have exceeded those of the past year, and in two instances that excess is accounted for in the table. At the same time the amount received from legacies available for the work of the Society in Foreign Lands is much less than in any other of the ten years named.

The total receipts of the Domestic and Foreign Missionary Society for the year were \$402,440.52, a decrease of \$1,732.45 from previous

year. The receipts for Domestic Missions were \$219,439.33.

Presbyterian Board of Foreign Missions.

ABSTRACT of the 50th annual report presented to the General Assembly at its meeting in Omaha, Nebraska, May, 1887.

No less than eight of the missionaries of the Board have died during the year, while seven ordained and three medical missionaries, and six lady teachers, have permanently withdrawn during the same time. To strengthen the posts weakened by this depletion, the Board has sent out during the year seven ordained

missionaries, of whom six were married, eight medical missionaries, of whom two were ladies, and eleven unmarried ladies.

Work has been prosecuted among 11 tribes of American Indians, and the Chinese and Japanese in the United States; in Mexico, Guatemala, Colombia, Brazil and Chili; in Africa, among the inhabitants of Liberia, and those of the Gaboon and Corisco region; and in Asia in important centers of influence in India, Siam, China, Japan, Korea, Persia, and Syria. In addition to this the Board has rendered substantial assistance to the evangelical work in Papal Europe through approved societies on the Continent. There have been in commission during the year, 173 ordained missionaries, 30 laymen, mostly physicians, and 296 ladies. Besides these, the missionary force includes 134 native ordained ministers, and 154 licentiates, which, with 756 Bible readers, catechists, etc., makes a total force in the employ of the Board during the year of 1,543. Three hundred and ten organized churches are on the roll, with 21,420 communicants, of whom 2,791 were added during the year. These churches report contributions to the amount of \$26,552. The aggregate attendance on schools of all grades was 23,329.

In the various fields occupied by the Board there has been much to encourage, and yet not a little to perplex and disturb. In some of the missions, the Holy Spirit has so sealed the truth upon the hearts and consciences of the people that precious ingatherings have been witnessed, and the joy of harvest experienced. In others it has been a time mainly of diligent sowing and patient waiting. When

the deep poverty of many of those gathered out of heathenism is remembered, the contributions of native Christians for the support of the Gospel during the year indicate high attainment in the grace of Christian beneficence. In some parts of the field a noteworthy advance has been made in the measure of government favor accorded to our missionaries, as in China, Japan and Siam, showing that the mission work is commending itself to those in high position, and that the door of access to the nations is constantly widening. On the other hand, the restrictions of the French government, in the territory occupied by the Gaboon and Corisco Mission have become so severe, as virtually to tie the hands of our missionaries, and to drive them from the field. After repeated efforts to secure some modification of the restrictions imposed, the Board has felt constrained, at the urgent request of the brethren on the field, to take measures to transfer that mission to another evangelical body, should the way be clear, and secure a foothold, if possible, within German territory.

RECEIPTS FOR THE YEAR.

From Churches and Sabbath-schools.	\$360,231.51
Woman's Boards.....	248,649.59
Individual and miscellaneous sources.	72,006.65
Legacies.....	103,269.84
Total.....	\$784,157.59
Expenditures of the Board.....	\$722,494.90
Add the debt of last year.....	57,853.28
	\$780,348.18
Leaving a balance in treasury of.....	\$3,809.41

This shows an increase last year of \$55,618.14, although \$34,696.39 was a special gift for the debt in the previous year's receipts.

The Assembly resolved to aim at the raising of \$1,000,000 for the current year for foreign missions.

EXPENDITURES AND STATISTICS OF THE MISSIONS.

For missions among 11 tribes of Indians, with which are connected 15 American and 13 Indian preachers, 2 Indian licentiate preachers, 3 American laymen and 35 women, 15 native assistants, 1,741 communicants, and 13 schools, with 422 scholars, of whom 194 are in boarding-schools.....	\$23,839 79
For missions to the Chinese in this country, with stations in New York, San Francisco, Portland, Los Angeles and other places, in connection with which are 4 ministers, 8	

female teachers (unsalaryed teachers not enumerated), 7 native assistants, 286 communicants, and 17 schools, with 779 scholars, not including pupils in Sabbath-school.....	17,900 57
For mission in Japan, at 4 stations and several outstations, with 12 American and 11 native ministers, 15 licentiate preachers, 2 American laymen and 31 women, 2,178 communicants, and 11 schools, connected with which are 1,184 scholars, of whom 200 are in boarding-schools.....	63,166 27
For 3 missions in China, with 13 stations and over 150 outstations, 36 ordained Americans and 15 ordained natives, 35 licentiate preachers, 8 American laymen and 49 women, 144 native assistants, 4,306 communicants, and 94 schools, with 1,983 scholars, of whom 572 are in boarding-schools.....	102,626 57
For mission in Korea, with 1 American minister, 2 American laymen and 3 women.....	8,868 63
For 2 missions in Siam and Laos, at 4 stations and 14 outstations, 11 American ministers, 4 native licentiate preachers, 3 American laymen and 17 women, 23 native assistants, 676 communicants, and 14 schools, with 380 scholars, of whom 112 are in boarding-schools.....	37,928 20
For 3 missions in India, at 25 stations, 13 outstations, with 35 American and 19 native ministers, 31 licentiate preachers, 2 American laymen and 57 women, 216 native assistants, 1,033 communicants, and 9,671 scholars.....	113,317 21
For 2 missions in Persia, with 5 stations and about 100 outstations, 10 American and 32 native ministers, 35 licentiate preachers, 5 American laymen and 30 women, 120 native assistants, 2,052 communicants, 115 schools, with 2,731 scholars, of whom 230 are in boarding-schools.....	61,430 83
For mission in Syria, at 5 stations and 86 outstations, connected with which are 13 American and 4 native ministers, 32 licentiate preachers, 1 American layman and 23 women, 143 native assistants, 1,440 communicants, 119 schools, with 5,172 scholars, 270 of whom are in boarding-schools.....	55,248 22
For mission in Liberia, Africa, 7 stations, 3 American and 3 native ministers, 1 American layman, 1 woman, 1 native assistant, 284 communicants, 5 schools, and 157 scholars, of whom 83 are in boarding-schools.....	3,660 17
For Gaboon and Corisco Mission, at 6 stations and several outstations, with 5 ordained American and 3 ordained native ministers, 2 licentiates, 1 American lay missionary and 9 women, 14 native assistants, 688 communicants.....	20,216 79
For missions in Brazil, at 9 stations and several outstations, with 10 American and 6 native ministers, 2 licentiates, 1 male and 12 female missionaries, 29 native assistants, 1,895 communicants, 21 schools, with 518 scholars, of whom 42 are in boarding-school.....	50,640 59
For mission in Chili, at 3 stations, 8 ministers, 1 native minister, 4 native licentiates, 6 female teachers, 11 native assistants, 449 communicants, and 3 schools, with 260 scholars, of whom 27 are in boarding-school.....	23,089 59
For mission in U. S. of Colombia, at 1 station, with 2 American ministers, 3 female missionaries, 5 native assistants, 66 communicants, and 1 school, with 50 scholars, of whom 10 are in boarding-school.....	5,798 99
For mission in Guatemala, at 1 station, 2 female missionaries, 12 communicants, and 1 school, with 26 scholars.....	4,536 72
For mission in Mexico, with 6 stations, and about 100 outstations, 8 American and 27 native ministers, 21 licentiates, 12 female missionaries, 29 native assistants, 4,314 communicants, and 20 schools, with 620 (partial report) scholars, of whom 51 are in boarding-schools.....	80,597 82
For missions in European Papal countries—France, Belgium, Italy, etc.....	4,354 70
For Home Expenses—printing, salaries, miscellaneous.....	36,727 93
Total receipts.....	\$784,157 59
“ payments (including debt of \$57,853.28).....	780,348 18
Balance, April 30, 1887.....	\$3,809 41

FINANCIAL EXHIBIT OF ALL THE BOARDS OF PRESBYTERIAN CHURCH, 1886-87.

BOARDS.	Balance, 1886.	Debt, 1886.	Receipts.	Expenditures.	Balance, 1887.	Debt, 1887.
1. Home Missions.....		\$43,634 50	*\$640,258 03	\$604,937 02		\$21,687 77
Sustentation.....	\$8,180 45		13,198 00	16,423 60	\$4,954 85	
2. Foreign Missions.....		57,853 28	784,157 59	780,348 18	3,809 41	
3. Education.....		2,600 92	67,149 59	84,657 10		14,906 59
4. Sabbath-school Work		24,511 42	49,751 29	50,175 36		24,935 49
5. Church Erection—						
a. Churches.....	18,794 73		84,080 14	97,343 79	15,337 36	
b. Manses.....	26,297 00		1,022 46	10,737 34	9,767 12	
6. Relief.....	5,685 92		142,009 10	120,619 23		21,389 87
7. Freedmen.....		6,200 81	115,203 83	123,134 26		14,131 24
8. Aid for Colleges.....			53,279 66	53,279 66		
Totals.....	\$58,958 10	\$134,800 93	\$1,950,109 69	\$1,941,655 64	\$33,868 74	\$97,050 96

*Includes \$13,368.28 for investment.

United Presbyterian Church.

Abstract from the 28th Annual Report, presented May 26, 1887.

The Board report a year of unusual interest. "Every department of the work has shown the signal presence and favor of God." In the Indian mission, 1,934 professed Christ. The native church increased from 2,176 members in 1885 to 4,019 at the close of 1886. A marked advance was made also in Egypt. At home additional interest has been shown. Women's Missionary Societies increased from 501 to 593; members from 13,585 to 15,004; and contributions to foreign missions from \$10,765 to \$13,803.

MISSIONS.

There are two—one in the Punjab, or northwestern Province of India, and the other in the Delta and valley of the Nile in Egypt. In the former, the mission embraces the eight districts, Sialkot, Zafarwal, East and West Gujranwala, Jhelum, Gurdaspur, Pasrur and Pathankot with their several hundred villages. The latter has the districts of Alexandria, Cairo, Mansoor, the Fayoom, Lower, Middle and Upper Thebaid, and is in as many as possible of the 12,293 town and villages that are in them and the country at large.

GENERAL SUMMARY.

Missions 2, Stations 121, *Foreign* Missionaries 16, married women 16, single 20, Physicians 2. Total foreign laborers 54. *Native* ordained

ministers 20, licentiates 9. other workers 346. Total native workers 375. Total of all laborers 429. Churches 31, Average Sabbath attendance 7,759. Communicants 6,161. Increase during the year (India 2,030, Egypt 311) 2,341. Baptisms 2,881. Sabbath-schools 138. Sabbath-school scholars 5,625. Other schools 192. Scholars in them 9,219. Contributions for church purposes \$5,587. Appraised value of mission property \$325,701.

RECEIPTS AND EXPENDITURES.

The receipts for the year were :

	1886.	1887.
To balance brought forward	\$	\$ 400 00
Presbyteries.....	43,342 46	48,339 56
Sabbath Schools.....	5,706 28	8,536 89
Ladies' Societies.....	6,796 19	8,803 48
Individuals.....	9,801 64	5,002 07
Women's Auxiliary Bds..		1,626 76
Interest.....	884 43	1,994 99
Bequests.....	18,705 54	8,737 92
Gibson Trust Fund.....	716 23	902 13
Total.....	85,952 77	84,343 80

The Expenditures for the year were for the Egyptian Mission \$37,620.45, for India \$30,351.04, for sending out, returning, and new missionaries \$4,325.60, for salaries and children of missionaries at home \$5,056.02, for other necessary home expenses \$1,899.07, for payment of debt to Quarter Centennial fund \$5,091.62, and for payment of debt to Egyptian mission \$3,248.70, making a total of \$87,592.50. The contributions of the church were less by \$3,648.70 than the expenditures.

III.—CORRESPONDENCE AND GENERAL INTELLIGENCE.

ONE of our esteemed editorial correspondents, Prof. W. C. Wilkinson, D.D., writes us in the following inspiring words :

A World's Missionary Council.

THE MISSIONARY REVIEW will, if God prosper the enterprise, fulfilling the hopes and prayers of its conductors, become in some sort a realization of a certain broad and beneficent idea lately breathed in a published volume. One of the editors of this REVIEW, in a book entitled

"The Crisis of Missions," proposes in the serene boldness of faith, the plan of holding an Ecumenical Council of a new order, a Pan-Christian Conference in behalf of Missions in every part of the world. A "World's Missionary Council," he calls it.

The idea is inspiring. There is a tonic audacity in it. It has the spirit of the beginning of the era of modern missions. It might have been William Carey's proposal. Its motto well might read, "Expect great things from God."

THE MISSIONARY REVIEW is already in purpose

something like a fulfillment of such a noble dream. It offers to be a council in perpetual session, to consult for the spread of the Gospel throughout the whole earth. It will do what it can to bring about, in God's good time, the actual convening of Christendom in a council to concert measures for the speedy evangelization of the world. The reflex influence upon present Christendom of an effort to make itself commensurate with mankind would be such a strengthening of the things among us at home that remain, and that, without such a forthputting like this of power to save, are themselves ready to faint—such a strengthening, we say, as would mark an historic epoch in the advance of Christianity comparable to that of the Protestant Reformation—comparable, but, perhaps, superior.

May that God who has promised His Son the heathen for his inheritance, and the uttermost parts of the earth for His possession, graciously accept each successive number of this REVIEW as one more prayer of His expecting Church,

THY KINGDOM COME!

China Inland Mission.

Letter from J. Hudson Taylor, our London Editorial Correspondent:

LONDON, Nov. 1st, 1887.

DEAR DR. PIERSON:

May I, for Mr. Radcliffe, as well as myself, reply to your kind letters about Editorial Correspondents? We are both so circumstanced that, while we should be very willing to be occasional correspondents, we could not undertake to write at regular intervals, or to any large extent. For myself, I must also add that perhaps half my time is spent in China and half in England.

We are both in hearty sympathy with you, and would gladly do anything in our power to help you. May the Lord make the REVIEW more than ever a blessing and a success.

Yours, faithfully,

J. HUDSON TAYLOR.

One of our editorial correspondents, Dr. H. H. Jessup, of Syria, writes a private letter, but it is of such public interest that we venture to print it. It was in acknowledgment of a copy of the little book on missions recently sent by the author to his old friend in Syria.—A. T. P.

BEIRUT, SYRIA, May 9, 1887.

MY DEAR BROTHER PIERSON:

I have just received a copy of your excellent book, "The Crisis of Missions," with your card, and write to tell you how highly I value the book.

Your preliminary word, that "the spirit of Christ is the spirit of Missions," is the keynote to the whole book, and should be the keynote of the life of every Christian disciple. One

of the problems which I cannot solve, and which I shall be anxious to have solved when I reach the kingdom of glory, is this: "How will those Christians who say that they do not believe in missions explain their position to the glorified Redeemer?"

There can be no question as to your position on this great subject. I trust every young man and woman in our colleges and seminaries will be enabled in some way to read this stirring volume. But perhaps I was hasty in writing that sentence. For supposing that they should read it, and be stirred and thrilled by it as I have been, and hundreds of them should be led to say, "Lord, here am I; send me." "Churches of Christ, here we are; send us;" and all this in addition to the 1,500 mentioned by Dr. McCosh in his letter who have already decided to go, what would be the effect on the churches? Of one thing I am sure, and that is, that while a few "Thomas" churches might doubt and even despair, the great body of Christ's own children everywhere would be set on fire with the conviction that now is the Crisis; that God hath verily spoken to his people; that the silver trumpet has sounded the note of advance; that the church must either rise to the duty of the hour, or be swept aside, and another church be raised up to do the work.

I have just had under my roof that devoted man of God, Major General Haig, long in India, and now from England, who has just journeyed all around the west, south and east coast of Oraleia, looking for openings for planting Missionary and Bible Stations; and his reports which are appearing in the *Church Missionary Intelligencer* are like the journals of an apostle.

The fact is that the last bolts and bars with which Satan clinched the gates of heathen empires centuries ago are dropping to the ground, and the rusty hinges are creaking open while the imprisoned nations stand wondering and waiting for the liberty of Christ.

Let us continue, my dear brother, to lift up our voices and call on our brethren and sisters everywhere to go forward.

I was greatly moved, when a lad, by reading Dr. Enoch Pond's "World's Salvation." But the facts and figures of that book, as I recall them, were far less stirring than those of your little volume. The darkness and the want then existed and were well described, but the open doors were few, and the actual call for men quite limited. But now the 1,500 candidates preparing to go could find work ready to their hands in Japan, or in Interior Africa.

The church's ear seems to be heavy and the church's hand to be shortened, while the Lord is calling louder and louder, and His mighty providence is moving on.

For years I have been waiting to hear Brother Moody's voice on this great subject of Foreign Missions, and now that he has thrown his heart and help and voice into the work, the Lord has granted a rich blessing. Your plan of apportioning out the unevangelized world among the Christian churches is a grand one.

See how the nations of Europe are cutting and carving the continent of Africa for their own commercial objects! It is time that the whole world were thus taken possession of for Jesus our King.

We are working on quietly here in Syria. Our last annual report shows a greater advance than in any previous year, in additions to the church and in all other departments of our work.

Yours, affectionately,

HENRY HARRIS JESSUP.

Japan.

Rev. James H. Ballagh writes :

YOKOHAMA, May 4, 1887.

REV. DR. PIERSON :

Dear Brother—Knowing well your interest in mission work in general, and also something of your interest in particular in Japan, through your acquaintance with native brethren, now members of your church or residents of your city, I take the liberty to present the claims of an interesting field of work for assistance. It is to ask aid for help in erecting a church building at Tokosuka, the naval station in this part of Japan, and where most of their ship-building is carried on. There are extensive dry docks and works there, several marine hospitals, a fleet of vessels, and a considerable body of marines, besides a very live and enterprising population. Iniquity is also very active. The brothels are large, and thronged at night like a fair—the veritable Vanity Fair of “Pilgrim’s Progress.” To the outside world it is interesting as being a most beautiful land-locked harbor in an inner bay of Yedo bay, near Perry and Webster islands.

At this place the French Romanists had a fine chapel when they commenced work at the navy yard, but it has been sold for old lumber on their loss of influence in Japan. There is now an active Protestant Church of our United Church of Christ in Japan with 76 members. It is only of two or three years’ growth. The work was commenced mostly under Dr. Saiki’s influence, and, though himself a Congregationalist, he threw his influence in favor of a Presbyterian Church being established here. The Church meets in greatly straitened quarters at present. As the town is small, lots expensive, and few houses to let, the Church desires to build a suitable chapel. One thousand dollars will secure land and erect a modest building. \$500 we hope to be able to raise here, and they would like an equal amount in gold from America. Their pastor, the Rev. Ito Tokichi, is an indefatigable worker and an excellent Christian man. The membership is largely doctors—naval physicians—and their families.

Hoping that some practical manifestation of the hearty interest which American Christians take in the establishment of Christ’s cause in Japan may result from this appeal,

I am sincerely yours in Christ,

JAMES H. BALLAGH.

Revised Edition of Dr. Judson’s Burmese Bible.

The following extract from a recent private letter of the Rev. Dr. Jameson, Baptist Missionary in Burmah, to his seminary classmate, Prof. W. C. Wilkinson, D.D., will be read with interest. The date is Rangoon, Aug. 31, 1887 :

“I am here for two weeks on the proofs, for I have agreed to give half my time to watching the new edition of Dr. Judson’s Burman Bible through the press. I read each form seven times. Once correcting copy, and three times for typographical and other errors—besides verifying corrections. Of course I have good native help. But they need me as much as I need them. When I go back to my own district, I take my work along. For example, on that jungle trip, I corrected eight pages of the quarto for copy. After the Bible was printed, Dr. Judson made many changes in spelling, and the spelling of the Bible must be corrected from the dictionary. The whole must also be newly punctuated, and Dr. Judson’s own corrections of the text must be made. When I am away I leave the work in the hands of the Burman proof-readers, who do their best, and these forms I read only five times. But no form is put to press except when I am here. I will send you the next form with an English word in it, that will tell you where we are. When you receive it, you may comfort yourself with the thought that we are through that Book [Deuteronomy], probably.

India.

Communication from Rev. Jacob Chamberlain, M.D., Madanapelle, India, one of our editorial correspondents:

A BRAHMIN ON THE BIBLE.

In 1870, after three years of baffled effort, a lot was obtained in the bazaar street of the native town of Madanapalle, Madras Presidency, India, and a free reading room was erected and opened by the missionary in charge, Rev. J. Chamberlain, M.D., of the Arcot Mission of the Reformed Church of America. It was designed to obtain a hold of the educated young men of the place. Well-stocked with newspapers, periodicals and books, and with copies of the Bible in seven different languages on the tables, and with Scriptures, tracts, Christian books and school books for sale, it was thrown open for their use on every week-day and evening, with the exception that on Wednesday evenings there was to be a Biblical lecture, which all were invited to attend.

On each lecture evening a parable, a miracle, a biography, a prophecy, a sermon on Christ, a historical account—as of the creation, deluge, Joseph in Egypt, the exodus, etc.—was taken up and illustrated. While it was endeavored to

make the lectures attractive as a literary treat, the bearing of each subject on the gospel of Jesus Christ and His salvation was never lost sight of.

From the beginning the room was always crowded on these occasions by intelligent heathen. At the close of one of these Bible lectures by Dr. Chamberlain, a Brahmin—one of the best educated in the place, not a convert—arose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and in conclusion gave the following remarkable testimony to the Christian Scriptures:

“Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, ‘If I am barren no one will pelt me, and I shall live in peace?’ Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again it is pelted, and broken, and wounded, but goes on bearing, and children’s children pelt its branches and enjoy its fruit.

“That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them an unhealthy climate? Is it for gain or for profit that they come? Some of us country clerks in Government offices receive more salary than they. Is it for an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others; and this, too, though treated with contumely and abuse from those they are benefiting.

“Now look at this missionary! He came here a few years ago, leaving all, and seeking only our good! He was met with cold looks and suspicious glances, and was shunned, avoided and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, ‘Let the Pariahs take his medicines, we won’t;’ but in the times of our sickness and distress and fear, we had to go to him, and he heard us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments; and he came, and our wives and daughters now smile upon us in health. Has he made any money by

it? Even the cost of the medicines has not been returned to him.

“And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals, which were inaccessible to us before, but which help us now to keep up with the world around us, and understand passing events; and he has placed here tables to write on, and chairs to sit on, and lamps for us to read and write by in the evening; and what does he get for all this? Does he make money by this free reading-room? Why, we don’t even pay for the lamp-oil consumed by night as we read.

“Now, what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another, in the different languages I chanced to know. It is just the same in all languages. *The Bible*—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action.

“Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, ‘This is what raised us; take it and raise yourselves.’ They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, ‘Look at it; read it; examine it, and see if it is not good.’ Of one thing I am convinced: do what we will, oppose it as we may, it is the Christians’ Bible that will, sooner or later, work the regeneration of this land.”

Death of Rev. E. P. Swift.

Rev. G. W. Scott, of the Reformed Presbyterian Mission, India, writes Sept. 17, 1887:

The Rev. Elisha P. Swift died at his residence, Gujranwala, North India, Aug. 16th, 1887. His health began to fail about a year ago, when he had a fall while out in the district. Still he kept on with his duties, whether the weather was hot or cold, wet or dry, realizing that he was approaching the gates of death, preaching as a dying man to dying men. He was taken sick while in the district looking after the Christians he had baptized with his own hands, who were scattered through the towns and villages of western Gujranwala, many hundreds in number; for in some months he baptized as many as three or four hundred persons. His co-laborer, the Rev. J. P. McKee, was with him to the last. About a month before his death he was confined to his house with carbuncles, caused by diabetes, which caused him great pain. Yet he bore all with Christian patience, knowing that the Hand which afflicts is able to heal. His death was a peaceful and quiet one, surrounded by his wife and children, whom he leaves to mourn his loss. His funeral procession was a very large one, attended by several hundreds of

people—the majority being from the Hindu and Mohammedan classes. These people, while opposed to Christianity, had learned to love the “man of God,” and followed his remains to his last resting place, which is in the Church of England graveyard, close to the city of Gujranwala.

Africa.—Nothing was known of the interior of the Dark Continent until within a few years; now Africa is girdled with Christian missions. Between thirty and forty societies are working there. On the eastern coast the English penetrated to the great lakes, walking over the burning sands a thousand miles on foot, to plant the standard of the Cross. On the Congo River the Baptists of our own country have recently taken charge of the missions founded by Mr. Guinness, and their work is to be pushed into the interior—into the centre of cannibalism. Truly “Ethiopia is stretching out her hands unto God.” The island of Madagascar, on the eastern coast of Africa, has been so largely Christianized that the natives of late gave some ten millions of dollars to Christian missions and evangelistic work.

To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools; practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned. If the cry of the lost nations reached the ear of those young men at Andover, with whom our work began, and would not let them rest, how that selfsame cry, to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom, and

command instant and glowing response!—*Judson Smith, D. D.*

India.—*The Church Missionary Intelligencer* shows how the British Government and the East India Company were shamed out of their base patronage to Indian idolatry. Sir Peregrine Maitland accepted from the East India Company the office of Commander-in-Chief of the Madras army, and a seat in the Council—an office worth \$50,000 a year—only on the condition that he should *not be required to have any official connection with the idolatry of the country.* He knew how the company had catered to the heathen ceremonies of India, even making large grants for their support. A few days after his arrival in Madras he received from the company's office in London a document sanctioning the appointment and payment of dancing girls in a certain Hindu temple, to which he was expected to affix his signature. He resolved to throw up his lucrative appointment and return to England rather than put his hand to any such scheme. The company declined to excuse Sir Peregrine, and, although comparatively poor, he sacrificed his \$50,000 and returned to England. The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching; and *the annual ceremony of marrying the East India Company to the image of this goddess* was to be performed with great pomp. The goddess was borne in procession around the “black town,” and then brought to government headquarters; a high official of the company came out, with a handsome cashmere shawl as a bridal present to the idol, and an ornament to be put around the bride's neck, the latter being used in native marriages in place of a ring, while repeating the words, “With this I thee wed,” etc. The East India Company and the idol Yayagathal were thus pronounced husband and wife. Two missionaries in Madras united to caricature the scene. One wrote a

minute description, the other with graphic pencil made a telling sketch of the nuptial scene. These were sent home. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that if the connection between the East India Company and the idol system of India was not abolished, he would send the letter and the cartoon broadcast throughout the land. This was sufficient. The absurdity and degradation were potent. Probably a petition signed by all the missionaries in India would scarcely have been so effective.—*The Church.*

There were in British India, according to the census of 1881, no less than 207,388 widows under fourteen years of age, and 78,976 of these were under nine. They can no longer legally be burned, but their earthly sufferings are worse than burning. Their widowhood is viewed by all Hindus as the punishment for horrible crimes committed in some previous existence. They are closely confined to the house; forbidden all companionship; confined to one meal a day, which they eat in solitude; obliged to conceal themselves in the morning, lest the sight of them bring bad fortune on the beholder; cursed, abhorred, suspected of every crime—and all this for life. Yet the doom of these innocent children is only the door-mat theory brought to its completeness. Because there is no one man living who has the right to tread them under his feet, they are trodden under feet of all.—*Harper's Bazar.*

There are in India 135,000 lepers—men, women and children—victims of the most terrible disease known to humanity. This society seeks to proclaim to them the blessed gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.—*Mission to Lepers in India.*

At Lucknow, where so many were murdered during the Sepoy rebellion 30 years ago, 2,000 children, nearly

all of Hindu Mohammedan parentage, recently marched in a Sunday-school procession. Two men in Dr. Chamberlain's hospital, on leaving for home asked for copies of the Testament read and explained to them while there. Being told that they could not read it, they replied, "When a peddler or tax-man comes around we'll make him read before we buy anything or pay our taxes." Four years after this, Dr. Chamberlain visiting a town some miles away, these men brought their whole village to him to be baptized.—The editor of *The Star of India* writes to *The Independent*: "There are no less than 36 missionary societies represented in India, besides ten or more private missions. The English Baptists were the first to enter this field (passing by the early Danish Missionary Society which sent the first Protestant missionaries to India in 1705), and the Disciples of Christ, whose mission dates from 1883, the last. All branches of the Church are represented. Europe and America, Great Britain, the Continent, the United States and Canada—all are here, laboring hand in hand for the uplifting of India. According to the statistical summary for 1885 there were 137,504 communicants representing the fruits of these missions."—In the *Imperial Gazetteer of India*, Dr. Hunter, Director-General of Statistics to the Government, says Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon and Burmah, in 1871 there were 318,363. The Government expends £170,000 per annum in supplying the spiritual wants of the troops and civil service.

Madura. There is worshiped by the natives a deity whose name means "Prince of Darkness." "They sacrifice to devils." The name of the village is "Temple Village," but it is a

heathen temple. The ideas of these heathen, and even their language, are degraded by association with *idolatry*. (Compare "Hawaiian Islands," by Anderson, p. 291.) By religion they understand *idol worship*. When you tell them of Jesus living and dying 1800 years ago, they say their gods are 18,000,000 years old. When, on outbreak of war, the native disciples heard of the Missionary Board as straitened, they gave their jewels; one man gave a silver chain, worth half a year's savings, and children brought their toe rings and earrings and gave them to the mission treasury.

Revival in the Punjab. A remarkable work of grace is progressing in the English Church mission in Punjab, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About 150 low-caste converts were baptized the previous year, but now the work seems much more extensive. Nothing like it in vigor and growth had ever been seen before in that region. The ingathering of low-caste people is affecting the Hindus Sikhs, and the Mohamiedans, and several of these higher classes have been reached. The missionary at Amritsar writes of the remarkable interest manifested in the simple story of the gospel: "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments and the Creed, with *bhajhans* and bits of the Gospels." Much of this is the result of medical missions.

Japan.—English Books in Japan. The great spread of instruction in the English language in Japan has led to a great demand for English books. Over 85,000 English books of all classes were imported last year, as against 40,000 in 1885. The import of American books increased from 59,000 in 1885 to 119,000 in 1886. Sir F. R. Plunkett, British Consul at Tokio, remarks upon this:

"An argument against a large import of educational works has hitherto existed in the fact that foreigners have no claim to the protection of the Japanese copyright, and any work that gained extensive popularity was sure to be pirated by Japanese publishers, and cheap editions of it issued that could be profitably sold at far less cost than the imported originals. This difficulty has been and can be got over by the co-operation of Japanese booksellers, and in this way not only is the benefit of copyright obtained, but the books are sold at lower prices than were formerly obtained for them by European booksellers in Japan." A large demand during the year for printing paper is traced principally to the publication of numerous translations of English works on law, political economy, history, and other educational subjects.—*London Globe*.

Japanese on Hawaii. The number of Japanese who have emigrated to Hawaii within two years is 2,859. Only about 100 of them have returned to Japan, and about the same number have died.

Greek and Roman Catholic Missions. The following statements respecting these missions are by Rev. J. Hartzler: "Bishop Nicolai furnished the statistics of the Greek Mission in Japan for 1886, as follows: Bishops, 1; foreign priests, 3; native priests, 11; deacons, 2; theological students, 104; whole number of native members, including baptized infants, 22,546. The Roman Catholic Mission in Japan reports: Bishops, 2; missionaries (all French), 59; native priests, 3; churches and chapels, 100; theological seminaries, 2; theological students, 72; catechists, 284; schools and orphan asylums, 69; pupils in the same, 3,340; total native membership, 32,294."

The Bible. The Bible is to-day translated, either wholly or in part, into 287 languages and dialects, including all that are widely spoken; so that the message of salvation

from the printed page may reach nine-tenths of the entire population of the globe. The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes. Obstacles are not all overcome; the hardships and perils and heroisms of the work are not all past; Christian faith still finds itself often tried and courage is put well to the test, and checks and defeats enough attend the work to prove that the evil spirits of hate and murder are not yet exorcised: that still "through much tribulation we must enter into the kingdom of God."—*Judson Smith, D.D.*

Increase of Protestantism. So extensive have been the defections from the established Greek Church in Southern Russia that the Holy Synod have appointed a commission to investigate the matter. This commission has now reported, acknowledging that these defections are great, and accusing their own clergy for their failure to discharge their clerical functions. The remedy for what they deplore seems to them to be greater zeal in attendance upon church services, more preaching, and more attention to church music. This report is substantial evidence of the power of Protestantism; and even the effort to withstand this new movement is very likely to help forward a needed reformation in the Greek Church.

Spiritual Progress in Persia.—*The Church at Home and Abroad* has an intensely interesting report of what has occurred in Persia within the last two years. This was the field of the old Nestorian Mission of the American Board, and is very dear to us still. A year ago it was reported that a larger number had been received to the church within the twelve months than during any for-

mer year. During the last winter more converts were won than in any of the first twenty-five years of the mission, though that period was marked by some memorable revivals. In Western Persia there are now 1,932 church members, in place of 713 fifteen years ago. During the revival which followed the Week of Prayer, the number of inquirers was over five hundred. This revival was conducted wholly by native pastors. Of the seventy-nine students in the college at Ooroomiah, seventy are followers of Christ. The western mission has ninety-four village schools, with over two hundred scholars. Dr. Labaree reports that the Moslems of Persia are more accessible than those of any other land. They are receiving large editions of the Bible, and those who have accepted Christianity, though a small company, have shown remarkable steadfastness and zeal.

An Egyptian papyrus, forty-two feet long and containing all the chapters of the "Book of the Dead," has been received and unrolled at the Sage Library, in New Brunswick, N. J. It was secured for the library by Rev. Dr. Lansing, a well-known missionary in Egypt. Experts pronounce it to have been written nearly 3,600 years ago.

The Bible in the Last Fifty Years.—The last anniversary of the British and Foreign Bible Society falling in the Jubilee year of Queen Victoria's reign, the speakers naturally reviewed the progress of the Bible cause during the last half century, and made some striking comparisons. The Earl of Harrowby, President of the Society, said:

"Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago the Auxiliary Societies amounted at home to 2,370; now they are over 5,300. Abroad you had 260 auxiliaries and branches fifty years ago; now 1,500. Fifty years ago the annual issue of the Bible and portions of it from this Society was 600,000; now it is about 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny. And that is not

done by any grinding of the people who produce these works. One of the first questions I asked when I had the honor of being called to occupy this chair was, how were the workpeople treated who manufactured the cheap Bibles; and by the testimony, not only of ourselves but of the outside press, I have assured myself that there is neither overwork nor underpay. Fifty years ago the Scriptures were circulated in 136 languages; now they are re-circulated in 280. Fifty years ago

fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in twelve fresh languages in Central Asia and Siberia, twelve in India, fourteen in China and Mongolia, nineteen in the Pacific, thirty in Africa and thirty in America. In this fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely, the Japanese language."

IV. INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D. D., OF THE "INTERNATIONAL MISSIONARY UNION."

FOURTH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION.

The International Missionary Union is an organization composed of returned missionaries of all Evangelical churches, whether at home temporarily or permanently. It seeks to promote mutual sympathy and cooperation of missionaries in their work, and holds annual meetings for the discussion of important questions connected with the work and the diffusion of missionary intelligence. The fourth annual meeting was held Aug. 10-17, at Thousand Island Park, the entire body of missionaries being entertained without cost by the Thousand Island Park Association. The forenoons were devoted to business, covering discussion of methods and recommendation of measures calculated to increase missionary efficiency. The afternoons consisted largely of presentation of incidents, statistics and facts bearing on specific topics of missionary interest, while the evenings were given to more formal platform addresses.

The "Seventy" missionaries present were as follows:

From *India*: Miss Dr. M. A. Anderson, Congregational Church; Rev. and Mrs. Chandler, Congregational; Miss M. J. Frith, Canada Baptist; Miss E. Gibson, Methodist Episcopal; Dr. and Mrs. J. T. Gracey, Methodist Episcopal; Rev. A. Hazen, Congregational; Rev. G. J. Martz, Evangelical Lutheran; Mrs. Rev. G. H. McGrew, Methodist Episcopal; Rev. James Mudge, Methodist Episcopal; Mrs. Stella Nichols, Evangelical Lutheran; Rev. C. W. Park, Congregational; Rev. Dr. J. L. Phillips, Free-will Baptist; Rev. D. W. Thomas, Methodist Episcopal.

From *Turkey*: Rev. Dr. H. M. Barnum, Congregational; Rev. Dr. Cyrus Hamlin, Congregational; Rev. L. O. Lee, Congregational; Rev. and Mrs. J. G. Leonard, Congregational.

From *Bulgaria*: Mr. and Mrs. W. H. Belden, Presbyterian; Rev. and Mrs. D. C. Challis, Methodist Episcopal.

From *China*: Mrs. Mary D. Culbertson, Presbyterian; Rev. J. G. Fagg, Reformed; Rev. Benj. Helm, Southern Presbyterian; Rev. and Mrs. Spencer Lewis, Methodist Episcopal; Rev. John Murray, Presbyterian; Rev. Dr. Speer, Presbyterian; Rev. and Mrs. C. A. Stanley, Congregational; Rev. and Mrs. J. L. Stuart, Southern Presbyterian.

From *Assam*: Rev. M. B. Comfort, Baptist; Rev. T. J. Stoddart, Baptist.

From *Italy*: Rev. Dr. Cushing, Methodist Episcopal.

From *Jamaica*: Rev. Dr. Douglass, Canada Methodist.

From *Japan*: Rev. and Mrs. W. C. Davidson, Methodist Episcopal; Miss Julia Gulick, Congregational; Rev. Dr. D. McDonald, Canada Methodist; Rev. and Mrs. J. M. McCauley, Presbyterian; Rev. J. H. Pettee.

From *Siam*: Rev. Dr. Wm. Dean, Baptist; Rev. and Mrs. Dr. S. R. House, Presbyterian; Rev. and Mrs. Lisle, Baptist; Rev. Dr. S. Mattoon, Presbyterian; Rev. J. Wilson, Presbyterian.

From *Germany*: Bishop and Mrs. J. F. Hurst, Methodist Episcopal.

From *Mexico*: Miss L. M. Latimer, Methodist Episcopal.

From *Burmah*: Rev. and Mrs. C. A. Nichols, Baptist.

From *Ceylon*: Rev. and Mrs. T. S. Smith, Congregational.

Missionaries to *North American Indians*: Rev. and Mrs. Egerton R. Young, Canada Methodist; Rev. and Mrs. Dr. Geo. Young, Canada Methodist; Rev. and Mrs. E. Arnold, Methodist Episcopal.

Persons under appointment to foreign fields; Rev. H. F. Laflamme, Canada Baptist, India; Rev. J. F. Smith, Canada Presbyterian, China; Rev. J. P. McNaughton, Canada Presbyterian, Turkey; Miss Dr. May Carlton and Miss E. J. Hinckle, both to be sent to China this autumn

under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Thirteen mission countries were thus represented, besides which one native of Armenia, one of Japan, and a Karen took part in the exercises. Missionaries from Saskatchewan and Ceylon clasped hands in the fellowship of a common cause. Veteran and volunteer inspired, either the other. The utterances of Dr. Dean were rendered weighty by the fifty-three years of self-sacrifice and toil behind them. His address on "The Translation of the Scriptures into Chinese," will be found on another page in this Department.

Dr. Leonard had preached in Tarsus, Iconium and Cappadocia. Miss Gulick of Japan was born of missionary parents in Honolulu. Mrs. McGrew of India was born on mission soil in Buenos Ayres. Rev. Dr. Phillips and Rev. Mr. Smith of Ceylon claimed India as their native land, being of the second generation of missionaries.

Dr. Cyrus Hamlin, after more than forty years of missionary service, and with the weight of seventy years upon him, intellectually demonstrated that his eye was not dim nor his natural force abated. He was appointed by the A. B. C. F. M. to Constantinople in 1837, and was the father of Robert College. The manner in which he secured for the erection of this College the most desirable of all the sites commanding the view of the Bosphorus, makes a story of thrilling interest, and gives him the highest rank for diplomacy. For seven years he held on to a pledge of Ali Pasha, who, under the influence of a protest from the French Ambassador, crowded on by the head of the Jesuits, and a like protest from the Ambassador of Russia, goaded on by the Patriarch of the Greek Church, was openly declaring that it was not possible for the pledge to be redeemed; because the property was so related to that of these powers, that the college could

not be erected on that commanding site. But notwithstanding all this, he held his position, until at the end of seven years he received a note from Ali Pasha saying, "You may begin the erection of your college as soon as you please." He had outdone the diplomacy of the head of the Jesuits and the French Ambassador, as well as of the Greek Patriarch and the Ambassador of Russia, and had secured from the Sultan himself by Imperial Volition a permit to build the college. This was infallible, and neither Ali Pasha nor any one else would dare call it in question. But this was not all. An order was given to allow all the material brought from England and France to enter duty free.

Here were men and women who had hazarded their lives for the Lord Jesus. The "beloved physician," Dr. S. M. House, had been gored by an elephant; Jonathan Wilson, a pioneer to the Laos mission, was imperilled, when his converts were slain by royal order. The younger brother and sister Lewis, of far Western China, had faced the fury of a Chinese mob that plundered and destroyed their chapel and their home, compelling them and their colleagues to set off in native boats on a 1,500 mile journey down the great Yang-tse-kiang to the sea. Here were those whose hearts had been kept from fear when 2,000 in a day were dying of cholera in the capital city of Siam, where they lived; men who had given bread to the famishing thousands in North China, saving many lives at the risk of their own; those who had ministered to the lepers and outcasts of India. Some had lived with the savage Santals in their jungle homes, and with the red men of our continent in their wigwams. Others, on their mission-preaching tours, had traveled in wheelbarrows, in sledges drawn by dogs, in palankeens, in jinrikshas, in birch-bark canoes, on elephants, on camels, and hundreds

of miles on snow-shoes. One member had been speared by Malay pirates, and another, like Paul, had been shipwrecked and cast ashore on an island in the Mediterranean Sea. But whatever else had been their experiences or deliverances, all could speak of the blessedness of the Master's service, and of souls once without God and without hope turned from darkness to light and rejoicing in the Saviour they had found.

THE THEMES DISCUSSED.

"The place of higher education in mission work" was presented by Rev. Mr. Smith of Ceylon, who gave an interesting account of the development of the educational work of the American Board in that island. The prevailing view seemed to be that when there appeared to be a general desire among people for higher education the missionary should endeavor to meet it with Christian schools, where English should be taught, if desired. Astonishing statements were made of the eagerness among many to learn English. On "The voluntary desire of the heathen for the Gospel," and "Remarkable instances of Divine grace, as manifested in the lives of converts from heathenism," there were narrated incidents drawn from personal experience and observation of so valuable a nature, it is a pity they could not have been preserved in a permanent form. So great was the interest in some of these topics that the discussions were prolonged several hours. Even then not a tithe of the important questions was so much as touched upon. Bro. Davidson, of Japan, gave a vivid sketch of the wonderful revival which recently swept over that empire. He hoped that in fifteen years Japan will be Christian. Turkey, partially dismembered, was served one evening. Dr. Barnum, speaking of eastern Turkey, said that there was the cradle of the race. "The cradle does not need rocking, for the people are all asleep." "We jog the cradle now and then, and the occupants are beginning to

open their eyes and yawn." Bro. Challis, of the Methodist mission in Bulgaria, told something of the outlook in that country. He compared the people, with their liberty-loving spirit, to Americans, and expressed firm faith that, in spite of the designs of Russia, God would overrule to give them independence and freedom.

One evening was given to addresses by missionary ladies on different phases of woman's work, and a special woman's meeting was held one afternoon. On Sabbath morning the large tabernacle was filled, when Bishop Hurst preached an excellent and inspiring sermon from "Whoever shall say unto this mountain, Be thou removed," etc. The "mountain" was heathendom, and "whoever" was the Church, which should remove it by the power of faith. The theme was "God's day *our* day for the salvation of the world." The audience numbered over three thousand. The bishop also delivered, one afternoon, his excellent lecture on "Protestantism in Mexico." At the children's meeting on Sabbath afternoon there were several short and spicy talks and an exhibition of curiosities, singing in a dozen or more languages, and presentation of natives of foreign mission fields who were in attendance.

TRANSLATION OF THE SCRIPTURES INTO CHINESE.

BY REV. WILLIAM DEAN, D.D.

THE entire Bible was first translated into Chinese at Serampore by Joshua Marshman, D.D., in 1807-8, with the aid of Joannes Lassar, an Armenian, born at Macao, who was a good Chinese scholar. Dr. Marshman went out to India under the patronage of the Baptist Missionary Society of England. He was born in Wiltshire 1768, sailed for India 1799, and died at Serampore 1837, at the age of 69, having had 38 years for missionary work.

A similar translation of the entire Scriptures was made at Macao and Canton by Robert Morrison, D.D., who went to China in 1807, under the

patronage of the London Missionary Society, and died at Canton 1834, at the age of 52, having 27 years of mission work in China. In addition to the Scriptures, the Chinese dictionary of Kang Hi was translated into English by him, in six quarto volumes—a great and important work, to aid subsequent missionaries in the acquisition of the Chinese language.

In Morrison's version of the Scriptures, William Milne, D.D., translated the books of Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther and Job.

Dr. Milne was born in Scotland, 1785, went to China in 1813, under the patronage of the London Missionary Society, and died 1822, at the age of 37, after nine years in the China Mission. During these few years he acquired a good knowledge of the language, had the superintendency of the Anglo-Chinese College at Malacca, performed an important part in the translation of the Scriptures, and prepared some of the best Christian tracts we have in Chinese.

He is the man who (before the committee), when asked if he would be willing to go out as an *assistant* to the mission, replied, "I would be willing to be a hewer of wood or a drawer of water to help to build the Lord's house;" and perhaps no man ever did so much in so short a time for the Chinese mission as William Milne, the little Scotchman.

Another translation of the Scriptures into Chinese was made by Walter H. Medhurst, D.D., and his associates, which was called the *Shang Ti* mission. Dr. Medhurst went out as a missionary printer, under the London Mission Society, and became a prominent preacher and writer in Chinese. He was born in London, 1796, went out, in 1816, worked efficiently 40 years for the Chinese in Batavia and China, and died on landing in England, 1856, aged 61 years.

Another version was made by

Charles Gutzlaff, D.D., born at Pyritz, in Prussian Pomerania, 1803, went out under the appointment of the Netherlands Missionary Society in 1826, landed at Batavia, visited Rhio, Singapore, Siam, and finally became Chinese Secretary to the English Government of Hong Kong, where he died in 1851, at the age of 48 years. He was a man of portly form, quick motion, rapid speech, possessed a practical knowledge of various European languages, and a ready use of the Chinese colloquial and written language for missionary work and political purposes. His hasty action was not always promotive of the nicest accuracy, and his multitudinous labors did not allow of the most finished completeness in all.

Another version of the entire Scriptures in Chinese was made by Elijah C. Bridgman, D. D., Walter M. Lowrie and M. S. Culbertson, completed at Shanghai, which uses the term *Shin* for rendering the words *Elohim* and *Theos*. This, in most cases, has been a distinguishing mark between the versions made by the English and American missionaries. The former mostly use *Shang Ti* and the latter use *Shin* as the term for *God*.

Dr. Bridgman was born in Belchertown, Mass., 1801, and went out under the American Board to China, 1830; he died at Shanghai in 1861, aged 60 years; 31 years were spent in China, and he was the first representative of the A. B. C. F. M. Society in their mission to China, and to the end was a faithful and honored missionary. Dr. Culbertson went to China in 1844, finished the translation of that version, and died the day before they commenced printing it. He went up suddenly like Elijah in the chariot of Israel and the horsemen thereof. One of his associates reported his departure by saying, "A translator translated." Josiah Goddard made an excellent translation of the New Testament in Chinese—some think the best extant

—with some portions of the Old Testament also. His mission work began with the Chinese in Siam, and ended at Ningpo, China. Dr. Goddard was born at Wendell, Mass., 1813, graduated, the first in his class, at Brown University in 1835, graduated at Newton in 1838, sailed for the East the same year under the patronage of the American Baptist Board, spent a year at Singapore in the study of Chinese, landed at Bangkok in 1840, removed to Ningpo in 1848, where he died in 1854, at the age of 41, after 16 years of efficient missionary service, in translating the Scriptures and preaching the gospel to the Chinese. Some may have labored longer to do less work. Men's lives are measured, not by the years they live, but by the work they do.

William Dean published two editions of the New Testament and one edition of the Pentateuch in Chinese, with a commentary on Matthew and Mark, Genesis and Exodus. Dr. Dean was born at Eaton, N. Y., in 1807, sailed for China in 1834, labored for the Chinese in Siam till 1842, when he removed to Hong Kong; returned to Bangkok in 1864, and ended his missionary work in 1887, at the age of 80. He was 50 years in the service.

In 1843 a Convention of missionaries assembled at Hong Kong, to consult with reference to a new translation of the Scriptures in Chinese. There were present Medhurst, Dyer, and Stronach, of the London Society; Bridgman, Ball and Bonney, of the American Board; Dean, Shuck and Roberts, of the American Baptist Board; Bishop Boone, of the Episcopal Mission, with others, who spent days of prayerful endeavor to harmonize on some general plan of Scripture translation.

First there was a want of agreement on the proposition to make the *Textus Receptus* the model of a new version. Some thought we should make the original Hebrew and Greek

the standard for a new translation in Chinese. Then came up a question regarding the rendering of the terms *θεος, επισκοπος, βαπτισμα*, on which there was a want of harmony of sentiment, so that it proved necessary to divide the Convention into classes, or for each one to go on in his own way, and look to God for the guidance of the Holy Spirit to lead him to understand the meaning of the original text, and call in the help of native scholars to aid him to express it in idiomatic Chinese. In this way a number of versions, in a variety of style, have been prepared, and some portions of the Scripture have been made to harmonize with the Mandarin and the colloquial of the local dialects, and some have been Romanized, or the sounds expressed in Roman letters as used in English words, and the Chinese women taught to read them easier than to learn to read the complicated and multitudinous characters of the Chinese written language. One objection to this mode of learning to read is found in the fact, that learning to read Chinese in this way would limit the reader to one dialect or province, whereas learning to read in the Chinese way, prepares one to read in Chinese in every province, or wherever the Chinese language is written, as in Cochin China, Japan, and all over the world, where you find a Chinaman who can read his own language; the form and signification of the written character is the same, however the spoken dialect may differ.

In preparing the various translations of Scripture into Chinese, other persons, whose names are not mentioned above, have rendered important aid. Such men as J. R. Morrison, Chinese Secretary to the English Commissioner and the Government of Hong Kong; G. T. Lay, Agent of the British and Foreign Bible Society, and various other missionaries, such as David Abeel, James Legge, Walter Lowrie, George Smith Bishop of Victoria, and, indeed, all

missionaries to the Chinese, may have contributed, in some measure, to aid in giving the written word of God to the people for whom they labored orally, and all translators have depended upon Chinese scholars for the idiom and style of the language by which the idea is expressed.

LICQUOR ON THE CONGO.

AMONGST the resolutions of the Missionary Union none deserves more persistent and prominent advocacy than that relating to the International sanction of the introduction of Rum into the Congo Free State. The extension of European Colonial possessions and protectorates in Africa means a fearful extension of the use of intoxicants in the Dark Continent. We are assured, besides, that the article furnished for the Congo is a specially vile compound prepared for that market. A representative committee of missionary societies laboring in Africa have published a pamphlet entitled "The Liquor Traffic and Native Races," to be had of the secretaries of these societies. The Bishop of London presided over a meeting in London last spring which condemned the traffic and the government protection it has received. A meeting of members of the House of Commons, held to consider the subject, resulted in the expression of their readiness to aid in suppressing this trade and of the sanction the governments give it. Public meetings have been held in Manchester and Cambridge with like result. Bishops and Archbishops, and leading men like Canon Farrar, have entered the arena to oppose this great evil, which blasts the progress of civilization and missions, and hinders the elevation of the people. Archbishop Johnson, a Negro of Lagos, west coast of Africa, and member of the Legislative Council, is appealing to Africans to circulate petitions all along the coast, and the king of Belgium, with other prominent persons, encourages this West African

remonstrance to the trade. It is high time the voice of the people of America was heard on this subject. The missionary societies might very properly take the initiative in a public meeting in Boston or New York. A remonstrance should be sent to our own government, that it may feel the force of public sentiment in the case. The Archbishops of Canterbury and York, and the Bishop of London, have addressed the following letter to the Bishops of the British Colonies and dependencies :

"My Lord: The attention of the Church has been recently drawn to the widespread and still growing evils caused by the introduction of intoxicating liquors among the native races in the colonies and dependencies of the British Empire, and in other countries to which British trade has access. Part of the mischief is certainly due to other traders than the British, but British trade, as exceeding in volume that of many other countries put together, is mainly responsible. This mischief cannot be measured by what we witness among our own countrymen. The intemperance is far greater; the evils consequent on intemperance are far worse. Uncivilized people are weaker to resist, and are utterly unable to control temptations of this kind. The accounts given of the numbers that perish from this cause and of the misery and degradation of those who survive are painful in the extreme. And besides the grievous wrong thus inflicted on the native races, reproach has been brought on the name of Christ. The English missionary who preaches the gospel, and the English merchant who brings the fatal temptation, are inevitably associated in the minds of the heathen people, and by many not only associated, but identified. It is asserted by travelers of repute that in many parts of the world the moral character of the natives gains more by the preaching of Mohammedanism than by the preaching of the gospel, for the former tends to make them sober.

"The evils of intemperance in the British islands have, as you are well aware, long engaged the attention of the Church at home. The report of the Lower House of Convocation of the Province of Canterbury in 1869, and that of the Province of York in 1873, in each of which a large mass of evidence from every class of society was got together, had a painful effect on the public mind at the time, and they have served as trustworthy manuals on the subject ever since. The formation of the Church of England Temperance Society has organized and concentrated the efforts of those Churchmen who have been deeply impressed with the necessity of combating intemperance, and that society is daily growing in numbers and in influence. Owing to these and similar endeavors made by

both Churchmen and Nonconformists, drunkenness has been and is still being diminished in these islands, and there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to lead sober lives.

"It is not for us nor for the bishops at home to suggest to your lordship or your clergy the best means for dealing with similar evils in our colonies and dependencies, and in the heathen countries in your own parts of the world. But we have felt it our duty to bring to your notice the painful accounts that have reached us, and to assure you of our warmest and most earnest sympathy with any efforts that you may see fit to make to deal with the serious difficulty. You may have the means of influencing your Legislature; you may do much to form public opinion; you can at least make it plain to all men that the Church is not, and never can be, indifferent to this great sin. In whatever you may be able to do in this matter you may be assured that the Bishops at home are supporting your action with their earnest prayers, and, where co-operation is found possible, with their most hearty co-operation."—EDWARD CANTAUR, W. EBOR, F. LONDIN.

A GENERAL MISSIONARY CONFERENCE IN LONDON IN 1888.

In October, 1878, a General Conference on Foreign Missions was held in London. Upwards of 150 members represented nearly 40 distinct missions. Six American missionary societies were represented in the number. Much information was elicited, and considerable missionary stimulus was given.

Arrangements have been begun for the holding of another such conference in London, in 1888. Forty European Missionary Agencies are represented in the call, and the American societies are to be invited to send delegates. The Committee say that they "are most solemnly impressed with the conviction that there has never been a time, since the days of the apostles, when it was of more urgent importance than it is now, that all who love the Lord Jesus Christ in sincerity should labor 'in the unity of the Spirit and the bond of peace,' in order that 'the gospel of the kingdom of God' may be carried out into all the world and preached 'unto every creature.'

They, therefore, entreat that earnest and continued prayer may be offered unto God by His people, that it may please Him in all things to direct their efforts, as a Committee, on behalf of the proposed Conference, and eventually to grant such an outpouring of His Holy Spirit upon its meetings, that His cause shall mightily prosper, and His name be exceedingly glorified in the ingathering of great multitudes in every part of the earth, into the kingdom of His dear Son Jesus Christ."

The Committee have classified the ends aimed at under three heads, viz.:

1st. To turn to account the experience of the past for the improvement of the methods of Missionary enterprise in the foreign field.

2d. To utilize acquired experience for the improvement of the methods for the home management of Foreign Missions.

3d. To seek the more entire consecration of the Church of God, in all its members, to the great work committed to it by the Lord.

The following Topics have been suggested for consideration, subject to modification:

I. MODES OF OPERATION IN THE FOREIGN FIELD.

1st. Self-Support and Self-Government in Native Churches.

2d. How to Educate Native Evangelists and Pastors, and to stimulate the higher life and enthusiasm of converts for the conversion of the heathen.

3d. How to adapt Missionary methods to the different states of Civilization or Barbarism among heathen nations: (a) Education. (b) Woman's Work. (c) Medical Missions, etc.

4th. How to adapt Missionary methods to the different forms of Religion among non-Christian peoples; especially those having sacred books.

5th. The providing of Christian literature for Converts in all parts of the Mission Field.

6th. The proper treatment of such questions as Polygamy, Slavery, Caste, the Marriage of Infants and of Widows, etc.

II. METHODS OF MANAGEMENT AT HOME.

1st. Comity of Missions, or their relation to one another and to their respective spheres of labor; and the apportioning unoccupied fields to different Societies.

2d. The Choice and Training of Missionaries with reference to different spheres of labor.

3d. The nature and extent of the Control to be exercised over Missions by Committees or Churches at home.

4th. Support of Missions, and Finance.

III. THE MUTUAL RELATIONS BETWEEN THE CHURCH AND MISSIONS.

1st. The reflex influence of Foreign Missions on Home Evangelization and Church life.

2d. The duty of Christians, in their personal and collective capacity, to obey the Lord's command to "make disciples of all nations."

IV. A POPULAR SURVEY OF THE RESULTS OF MODERN MISSIONS AND OF THE GREAT WORK WHICH REMAINS TO BE DONE IN "THE DARK PLACES OF THE EARTH."

V. THE CONSECRATION OF COMMERCE.

The Rev. James Johnston, F.S.S., has been appointed Organizing Secretary of this Conference, and has, by request of the Committee, come to the United States to secure, if possible, a good representation of the American Societies at the Conference. Dr. Johnston needs no introduction to the American churches. He was appointed to draw up the report of the Imperial Commission on Education in India, and is the author of important pamphlets, amongst which is that entitled "A Century of Protestant Missions, and the Increase of the Heathen during the Hundred Years," which has already run through an edition of several thousands. Mr. Johnston can be addressed care of Dr. Gilman, Bible House, New York.

Amongst the subjects discussed was "Methods of arousing interest in Missions among Home Churches." Rev. W. H. Belden opened this discussion with a valuable paper on "Simultaneous Missionary Meetings," and Dr. Spear spoke on "The Consecration of Wealth."

The following officers were elected for the ensuing year:

President, Rev. J. T. Gracey, D.D., Buffalo, N. Y. Vice-Presidents: Rev. Cyrus Hamlin, D.D., Rev. S. L. Baldwin, D.D., Rev. S. H. Kellogg, D.D. Secretary, Rev. C. W. Park, Birmingham, Conn. Treasurer, Rev. W. H. Belden, Bridgeton, N. J. Executive Committee: Rev. J. L. Phillips, M.D., Howard, R. I., Rev. E. R. Young, Rev. J. Mudge, Rev. M. B. Comfort, Rev. B. Helm, Rev. H. N. Cobb, D.D., Miss C. H. Daniels, M.D.

The following Resolutions were adopted during the session:

THE STUDENT MISSIONARY MOVEMENT:—Having learned that large numbers of students in the higher institutions of learning in this country and Canada are proposing to devote themselves to the Foreign Missionary work in obedience to the Saviour's last command, we

wish to express our gratitude to God for this new proof of His own determination to secure the speedy coming of His kingdom among the nations.

And furthermore we wish to express the profound conviction which we have, that this uprising of laborers greatly emphasizes the responsibility of the churches at home; that it calls upon all who love the Lord to give these candidates for service a large place in their sympathies and prayers; and also to devise liberal things by their contributions, not merely for the support of a large number of new missionaries, but for greatly enlarging the sphere of missionary labor, and for speedily carrying the gospel to every creature. "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

QUEEN VICTORIA'S JUBILEE—*Resolved*: That the International Missionary Union of different evangelical denominations do offer on this Jubilee year our sincere and hearty congratulations to Her Most Gracious Majesty Victoria, Queen of Great Britain and Ireland, and Empress of India, on the signal prosperity, extension and glory of her reign. Some of our members saw her ascend her throne, and we would most gratefully acknowledge the great kindness and protection which we have enjoyed from officers of Her Majesty's government in America, Europe, Asia, Africa, and the islands of the ocean, where we have been called to preach the gospel of Christ. And we do supplicate Almighty God to continue the bestowal of His distinguished mercies upon Her Majesty, Her Royal family, and Her wide extended domain. May grace, mercy and peace from God our Father and from the Lord Jesus Christ be and abide upon Her Majesty forevermore. Amen.

BIBLE TRANSLATION — *Resolved*: That this Union, having heard from Bishop Hurst of the most interesting races of Indians in Mexico now numbering eight millions, who are an honest, independent race, friendly to Protestantism, and yet who have no translation of God's word, do hereby overture the American Bible Society to take such steps as will lead to the translation and publication of the word of God in the leading dialect of this most interesting race; and that our Secretary forward a copy of this resolution to the Secretary of said Society.

ON DR. TOURJEE'S OFFER — *Resolved*: That the International Missionary Union, having heard of the kind offer of Dr. Tourjee, of the New England Conservatory of Music, to furnish free instruction in music to missionary candidates, and believing that both vocal and instrumental music constitute an important auxiliary in all our work among the heathen, cordially recommend to such candidates the special training of the ear and voice with a view to acquiring and improving whatever of native melody they may find in their several fields.

ON LIQUOR ON THE CONGO—*Resolved*: That

as missionaries of the various denominations in the International Missionary Union, we protest against the wicked and disastrous policy of allowing the introduction of intoxicating liquors into the free Congo State, and that we suggest to the secretaries of all missionary societies to exert their combined influence to induce the governing powers to change their policy to one of prohibition.

ON THE OUTLOOK ABROAD—*Resolved*: That

the members of the International Missionary Union returning to their respective fields abroad be constituted an Outlook Committee, and requested to report to the Union, through the officers, movements of promise, signals of danger to missionary interests, and tokens of cheer in foreign lands, thereby increasing the efficiency of this Union and strengthening the bond that binds us together as one in the work and hopes of the Gospel.

V.—PROGRESS AND RESULTS—MONTHLY BULLETIN.

It is a sign of great good that not one man has yet been asked by the editors to accept a close relation to this REVIEW as editorial correspondent who has not cordially responded in the affirmative. Already we have secured Dr. J. T. Gracey, Dr. Josiah Strong, Rev. D. L. Leonard, Rev. A. P. Happer, D. D., of China; Prof. W. C. Wilkinson, D. D.; Rev. Jacob Chamberlain, M. D., and Rev. John Forman, of India; Rev. and Prof. Geo. Wm. Knox, of Japan; Rev. Geo. W. Chamberlain, of Brazil; Rev. J. Hudson Taylor and Mr. Reginald Radcliffe, of China Inland Mission, and Rev. H. H. Jessup, D. D., of Syria. We expect to enlarge this list until we shall have at least one competent correspondent in every great missionary land in the world.

The Eighth Annual Convention of the Inter-Seminary Missionary Alliance was held in Alexandria, Va., Oct. 27-30, 1887, and addressed by Rev. J. E. Grammer, D. D., and Rev. F. M. Ellis, D. D., of Baltimore; Rev. Jos. Packard, D. D., of the Theological Seminary; Rev. R. A. Goodwin of Petersburg, Va.; Rev. Wm. E. Griffis, D. D., of Boston; Rev. H. A. Nelson, D. D., and Rev. A. T. Pierson, D. D., of Philadelphia, and Rev. G. W. Chamberlain of Brazil. Papers of a high order of excellence were also read by Messrs. T. J. Villiers of Rochester, E. R. Chadwick of Bates Seminary, Isaac I. Gorby of Union, Benson Sewall of Bangor, Robert I. Fleming of Garrett, D. A. Murray of Princeton. So earnest, prayerful and consecrated a body of young men is

not often brought together. We look for great results.

AFRICA.

—**Cairo.** The University of El Azhar. Dr. E. W. Blyden differs from Gen. Haig, in thinking the Mohammedans very active in propagation of Islamism among the Nigritian and Soudanic tribes.

—**Madagascar.** In the capital, Antananarivo, the Protestant school has 2,387 pupils. . . . The Queen recently attended the opening services of two Christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. In the Protestant school at Antananarivo 2,387 children are in attendance.

The statement made in the *Roman Catholic Review* that the German government would allow but one missionary society (the R. Cath.) in its East African territory cannot be correct. From three societies seven missionaries have already gone to Zanzibar.

—**Soudan.** Emin Pasha pleads for British sway over the equatorial provinces of the Soudan. The missionaries unite in the plea. It is thought it would be a death-blow to the slave trade. Stanley's force found E. Pasha on the south shore of Albert Nyanza, and in health.

—**Congo Baptist Missions.** Rev. T. J. Comber, the courageous, untiring pioneer, so useful and so beloved,

who was penetrating toward the interior, died on board the "Lulu Bohlen," while anchored off the Lango.

An Evangelical German East African Missionary Society has just been formed in Berlin, "to preach the German evangelical faith, and prepare the way for the introduction of German civilization into East Africa, where this year only Englishmen and Frenchmen have been at work." Whether the primary object is the advancement of Christianity or of German civilization does not yet appear.

—**Professor Stewart**, of Liberia, says it is estimated that for every missionary that goes to Africa 70,000 gallons of liquor are sent to that country. Who shall estimate the wretchedness and degradation of an African heathen under the power of rum and tobacco? And what a greed for blood the liquor dealers must have who, not content with killing 70,000 human beings in this country, extend their work of destruction across the sea!—*Cent. Presbyterian*.

CHINA.

—**Nankin.** *The North China News* states that a benevolent gentleman in the United States has subscribed \$300,000 for the establishment of a university at Nankin. It is hoped that the amount will be increased by contributions to \$500,000. Several missionaries are interested in the undertaking, which promises to be of great advantage to China, and incidentally to the cause of missions in that empire.

—**Dr. Happer** returns to China, having secured \$100,000 for his Christian college, and \$5,000 more toward endowment. He finds it hard, however, to get the money subscribed fast enough to go on with the buildings.

—**Dr. Williams**, after thirty-two years in China, thinks that half a century more of Christian missions will evangelize and even Christianize the Empire. Mr. Burlingame testifies that intelligent men of China put

no faith in popular religions; and Dr. Bartlett adds that "this Gibraltar of Pagandom may become its Waterloo."

—A **Christian missionary**, on entering a new field in China, was kindly received by the Mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

—**The New Version of the New Testament** prepared by Rev. Griffith Jone, of Hankow, is said to be superior to any other, and it is confidently expected that it will be adopted as a basis of a union version for all China. Such a book will be in a language spoken and understood by three hundred millions of people. Unlike India, China has really but one language, and if once the Bible were satisfactorily translated into that language the result may be something such as the world has never before witnessed. The book has worked wonders before. It will doubtless work wonders again.

—**Tientsin.** Mrs. Bryson says: "Some little time ago we commenced a special service for women at three o'clock on Sunday afternoons in the rooms used as a class-room for Mrs. King's medical school in Tientsin. We are getting regularly from twenty to thirty women and a large number of girls. The service takes the shape of a Sunday-school, our older and more intelligent members teaching the others. The women seem to be much interested in the service, and I trust that God's blessing will rest upon it."

—**The Spirit of Missions** of the Protestant Episcopal Church for October states that "the Chinese Governor of the large island of Formosa, in starting a College, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago."

—“**The North China Herald**” of Sept. 10 publishes in a letter from Tientsin, where the great statesman of China, Li Hung-chang, has his official residence, the following statement, viz.: “A letter was recently addressed to Mr. Smithers, the American Consul of this place, requesting that he should see H. E. Li Hung-chang in regard to the location of the College which Dr. Happer is laboring to establish at Nankin, and requests His Excellency to memorialize the throne on the subject, giving all the particulars, that the future institution might also have imperial cognizance. As the Chinese are always partial to knowledge and learning, the Viceroy readily assented to the proposal. But he requested that, as the institution was to be founded at Nankin, the parties should address a written petition to the Viceroy at Nankin on the subject, and also present a copy to him, after which they would jointly memorialize the Emperor on the subject.”

—**In Canton**, with its 1,500,000 inhabitants, are now opened fifteen Christian chapels, where the missionaries and the native ministers preach the gospel not on the Sabbath day only, but *daily*, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, Chinese evangelists continue the services. Free conversations and discussions follow; rooms are at hand for private conferences, and Christian books and tracts are kept in readiness and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August and September—and from noon until three o'clock—the hottest part of the day. Tens of thousands of visitors to the city have heard the gospel in these chapels and have carried it hundreds of miles into the interior. The missionary encounters these in the most remote places on his inland tours, and sometimes listens with surprise while they repeat the sub-

stance of the discourses which they have heard. The dialect used by most of the missionaries, in preaching, is the Pun-ti, or pure Cantonese, by which they have access to twenty millions of people.

FRANCE,

in order simply to be prepared to cope with other nations, has within five years built 45,000 school-houses, at a cost of \$80,000,000! What might not Christian America and England accomplish for missions, if the opportunity were appreciated! It is said that if a rod 71 inches long represents the income of the Presbyterian Church, *one inch* would stand for their gifts!

—**McAll Mission in Paris.** The attendance at the services has increased largely during the past year, although the number of stations remains the same. *The McAll Mission Record* says: “The missionary schooner ‘Annie’ having again been placed at the disposal of the Mission, a very interesting campaign was organized on the coasts of Brittany. Of this work Mr. McAll writes in a private letter: ‘Brittany, so long supposed to be completely enthralled by Popish teachings, is now evidently open for the proclamation of the Gospel, and the people—a race much resembling the Welsh in many things, as well as origin—are kindly disposed. To them the message of divine love comes as a new and strange discovery, in contrast with the almost idolatrous ritual to which alone they have been accustomed.’”

JAPAN.

—**Rev. George Wm. Knox**, of Tokio, writes: “In the Tokio First Presbytery, the additions on profession of faith were more than 240 during the six months previous to April 1, an increase of 15 per cent. In the Tokio Second Presbytery over a hundred adults had been baptized. He himself took a trip of 250 miles to the north. At Sendai, the most influential city in the north, the Miyagi

Presbytery was organized with five churches. Large meetings were held in the theatre, and most attentive and respectful congregations were present. Similar meetings were held for lectures at three other towns *en route*, and in all much interest was manifested. Opposition seems to have died away, and the best part of the people unite in saying that Christianity is a necessity for the further development of Japan."

—**Tadmor in the Desert**, or Palmyra, City of Palms, is a beautiful type of the Church of God among the gentiles, a historic parable of foreign missions. A great stretch of wilderness lay between Jerusalem and Babylon, arid, barren, without rest or food. King Solomon, Prince of Peace, had the pure water from the springs on the high hills conducted along the plains, and made "rivers in the desert," a very Elim for palm trees and springs of water, and called it "the City of Palms." It was a new Jerusalem transported into the wilderness, and making it blossom as a rose, providing a rest and a refreshment for the hungry, thirsty, weary pilgrim. What a figure of what the true Prince of Peace is doing to-day in the wilds of pagan lands!—bringing the streams from celestial springs to turn the deserts of sin into the Palmyra of Pilgrims.

—**London Missionary Society.** In fifty years the communicants in the missions have increased from 6,615 to 70,561, and the native preachers from 451 to 7,168.

—**The Moravians** have an important mission on the Moskito Coast, Central America, among a mixed population of Indians, Creoles and Spaniards. Begun in 1849, down to 1881 it had been quite successful, there being at the beginning of that year about a thousand communicants. A great awakening occurred, and all classes were most deeply moved. Bands of Indians at work in the forest, away from the mission stations, were seized by an overpowering conviction of sin, children at the stations knelt

and prayed for forgiveness, and an almost universal awakening followed. It seemed to come spontaneously; it continued without special effort of the missionaries, and there was great excitement, which the missionaries labored to subdue as much as possible. The result of the revival was the adding of 1,500 or more to the list of communicants. Tested by time, conversions proved genuine; few have fallen away. A spirit of consecration possesses the older members, and the field of mission work is greatly extended. The natives no longer say that God does not love the poor Indian as he loves the white man, but rejoice in the revival as a special manifestation of God's grace toward them. Not a few heathen and dissolute characters were thoroughly converted and reformed.—*Independent.*

—**The statistics** of Presbyterian missions from the report of 1886 show the total number of communicants in the mission churches to be 20,294. This shows a gain during the last decade of nearly 136½ per cent.

—**Some statistics appear** in a recent issue of the *Siglo XIX*, of the *City of Mexico*, which will surprise many who regard an acquaintance with the Spanish language as merely an accomplishment. That it is of great use is proved by the tables submitted and the growth of our commercial relations with Mexico and South America. English is found to be spoken by 87,000,000 of people throughout the world; Spanish by 63,690,000; German by 53,000,000, and French by 43,000,000. Thus Spanish is second in importance, as a commercial language, being the only means of communication with a large percentage of the population of the earth. We must, however, take into account the fact that a larger part of them are of inferior importance to the bulk of the population of the United States, and of the other countries; yet it still holds that a vast extent of territory exists in which nothing but Spanish is spoken.

VI.—MONTHLY CONCERT OF MISSIONS.

THE following letter is from Dr. James L. Phillips, Chaplain State Institutions, Howard, R. I., a medical missionary "from Midnapore, Bengal, India, now at home on furlough, but earnestly hoping to return to his work abroad, in which it has pleased God to grant him 17 years, and very happy years, too."

REV. ARTHUR T. PIERSON, D.D.:

Dear Brother.—I learn that you are to take up and carry on Mr. Wilder's *Missionary Review*, and I am delighted to know this. From the first number I've read it eagerly, and have done what I could to introduce it to friends in Europe and India. I most earnestly hope that by God's blessing upon your labors it may continue to hold its high place as a thoroughly independent, undenominational, faithful and fearless review of all missionary enterprises, home and foreign. So far as I know, it stands *without a peer*, in its own special province, in Christendom.

I should like to know the plans for the future conduct of the *REVIEW*, with a view to getting our *pastors* to subscribe. Some of our people have been taking it from the first, but hundreds more *ought to*.

Could you devote space in *THE REVIEW* to the *Monthly Concert of Prayer for Missions*, which has fallen into sad neglect during these 20 years? I am continually hearing of Congregational and Presbyterian churches—the two churches that observed it most faithfully years ago, when I was a student in this country—that do *not even have the Missionary Concert*. In this State the Baptists are keeping it up, I think, better than any other church.

My proposition is: Let *THE MISSIONARY REVIEW* consult with *The Gospel in All Lands*, and draw up a *Programme for the Missionary Concerts* of 1888, so that our *pastors* may have ample time to read up and be ready. As dear Dr. Duff used to say, "the hitch is with the *pastors*." What an *added power* we should gain in all our missionary work, at home and abroad, could we establish, and faithfully sustain, in our American churches such a grand *CONCERT OF PRAYER*, by taking up each month the same general topic, and instructing, interesting and inspiring our congregations with it! I cannot doubt that British Christians would join us in this good movement, for they have held up the monthly concert better than we have in America. Could we not have something like the International Sunday-school lesson—the same verses of Scripture studied in many lands and languages? For months these and kindred thoughts have been revolving in my mind; and the reading of such books as your noble "*Crisis of Missions*" only adds fuel to the fire already kindled. If there be a work in which *sect-lines* must more

and more disappear, it is this great work of the world's evangelization. Christians must come into close fellowship with Christ, be more loyal to His government by keeping His great and last commission, before the "greater things" he spoke of can appear. Believe me, my dear sir,

Yours, with high esteem and very sincerely,

JAS. L. PHILLIPS.

This letter was followed by another from the editor of *Gospel in All Lands*:

NEW YORK, Oct. 27, 1887.

My Dear Dr. Pierson.—I have just learned that you will have charge of the Monthly Concert Department of *THE MISSIONARY REVIEW*. I have been arranging the topics for the Monthly Concerts for 1888 to be treated in *Missionary World* and *Gospel in All Lands*, and a letter from Dr. J. L. Phillips urges me to see if *Gospel in All Lands* and *MISSIONARY REVIEW* cannot agree on topics for next year. I propose those on the enclosed paper. Several are the same as those adopted by the Presbyterians North and South.

EUGENE R. SMITH.

1888.

January—The World.

February—China.

March—Mexico, Central America.

April—India.

May—Burmah, Siam and Laos.

June—Africa.

July—Islands of the Sea, North American Indians, Chinese and Japanese in America, etc.

August—Italy and Papal Europe.

September—Japan and Korea.

October—Turkey and Persia.

November—South America.

December—Syria.

[The above arrangement will be adopted.—EDITORS.]

THE WORLD FIELD.

IN looking at the great field of missions, we are first of all overwhelmed with its *vastness*. We talk of continents as covered with the death shade, but how vague are the terms we use.

Let us take Connecticut as the unit of measurement, with its area of 4,700 square miles. It is contained in Dakota 47 times, and *Japan* is about as large as Dakota. And now we begin to get some definite conception of the Island Empire of the Rising Sun that is just now attracting the attention of the world by changes so radical and revolutionary

that the like have never before been seen.

But Japan, large as it is, is very small in comparison with other heathen and pagan lands. Japan could be contained in *India* 10 times, and even *India* could be contained nearly three times in *China*; or, to be more accurate, you might carve out of *China* two empires like *India*, and have left enough to make seven more like *Japan*, or three hundred and thirty like *Connecticut*. And yet out of *Africa* you might construct *China* and two *Indias* besides!

Next we are impressed with the vastness of the *vacancies* where as yet no gospel light has shone. Great districts that are themselves empires have never yet been approached by the heralds of the Cross. When Samuel Hebich reached Calicut in 1834, the whole coast from Bombay to Cochin was as yet unoccupied, and looking inland, Bangalore, Belary, Belgaum were the nearest stations, each between one and two hundred miles distant. When Robert Moffat landed in Africa, in 1817, the greater part of that Continent's interior had never been trodden by a white man's foot. And even as lately as Stanley's passage across the continent, ten years ago this summer, he came out at Banana, at the Congo's mouth, having, since he left Zanzibar, seven thousand miles distant, seen no man who had ever heard the gospel! About the same time two missionaries of the China Inland mission went from Bahmo in Upper Burmah to Chun-King, in China, one thousand miles, without finding one gospel station.

A third thing that impresses us is the wonder-working of God in connection with the history of modern missions. The days of supernatural signs in the church were the days during which the church was one great evangelistic body. When evangelism began to decline, the dark ages came rapidly on; and only since evangelical faith was revived and the

church reformed, and so prepared again to take up the work of world-wide missions, have the days of manifest supernatural influence returned. We do not hesitate to say that the history of modern missions is a history of modern miracles—manifest workings of divine power, as convincing in their way and as peculiarly adapted to the present age as any miracles wrought in the days of the apostles. Single men, like Robert Moffat in Africa, Robert Morrison in China, John Williams in the South Seas, Wm. Johnson in Sierra Leone, Zeisberger and Duncan among the Indians, have been permitted to see results that as plainly show the hand of God as when the paralytic took up his bed and walked, or Lazarus came forth in grave-clothes.

A fourth impression is made upon us by the long study of missions, viz., that if a man or woman wants to make the capital of life yield the largest interest, here is an investment worthy the full engrossment of all the aims and powers of manhood and womanhood. To some, a life given to Christ in the great field of foreign missions means a life buried, wasted, thrown away. And it is so, if the standards of the world as to money-making, selfish indulgence, aspiring ambition and worldly emolument are to be taken as the measure of success or failure. But if a higher point of view is once got and held from which to survey life, it is not so.

Follow Moffat in his fifty years of consecrated toil, the apostle of Africa. Not only did he lead the way as an explorer, even for the heroic Livingstone, but he translated the Bible into the Bechuana tongue, dialects of which, varying but little, are spoken over almost the whole of the Dark Continent south of the equator! We have no proof that to any person it was ever given to render into Saxon the whole of the Scriptures. Bede was engaged

on "John" when he died; Wickliffe and Coverdale had helpers. But Robert Moffat was permitted to translate the whole word of God into the pagan tongue of South Africa—an achievement which, had he done no other service, puts him among the most distinguished of the world's benefactors.

But Moffat is but one among a host of men and women whose lives have shaped the destiny of whole continents. The quiet work of the preachers and teachers at Beirut is permeating not only Syria but the whole Arabic-speaking world. Bishop Taylor in Africa, leaning only on God, going almost single-handed among the most barbarous tribes, and making the very chiefs tributary to his mission work; Dr. Clough among the Telogoos, baptizing ten thousand in less than two months, and breaking down caste in his noble schools; Royal G. Wilder, "burying himself" among the heathen, that in thirty years he might preach in 3,000 villages and cities, scatter three million pages of tracts and gather 3,300 boys and girls into Christian schools—these are examples of "wasted life." If so, let our lives be wasted. Such a buried life becomes the seed of a harvest that neither time can measure nor man estimate.

II. SUGGESTIVE PARAGRAPHS.

The first Protestant sermon preached west of the Mississippi was preached by Samuel J. Mills, the father of the American Board. Desiring to get out of this "pinhole," he went abroad. He had before said: "I cannot suffer my influence to be limited by Atlantic, Mississippi, great lakes, or gulf."

Miss Tucker (A. L. O. E.) went to India as a missionary, leaving the field of authorship for the comparatively obscure field of mission work. Judge Tucker, of Futtepoor, was her brother. He served long in India, giving to missions \$200 per month. To those who remonstrated as to

his liberality, he replied: "Here are 86,000,000 adult population; 5,000 die daily; every day's delay means 5,000 souls!" At the entrance to the station he had four stone tablets erected. On two, the Ten Commandments; on two, John iii: 14-18. After the duties of his office were fulfilled, he preached Jesus. "If every hair were a life," said he, "I would give them all to Him." He fell in 1857, at the hands of the mutineers. On his sitting-room walls were inscribed: "Fear God," "Love your enemies," "Prepare for death."

The gospel is still foolishness to the Greek. He mistakes the twilight of the morning for the twilight of the evening; what light he sees in the gospel he thinks is the last lingering, fading ray of a declining day, instead of the precursor of a splendid noon.

Post-mortem Gifts. "Father was wont, at this season of the year, to look with great anticipation to the great missionary anniversaries. I desire to act as his steward and pay in his behalf his ordinary annual contribution, which I enclose.

"W. E. D."

"SACRIFICE IS GOLD IN HEAVEN."

Bishop William Taylor: "I feel such a yearning in my soul to help the Lord Jesus to convert this world, that I would gladly be multiplied into a thousand workmen, and then live a thousand years to help on this work."

John Wesley loved to scatter every penny above his scanty necessary outlay. In 1782, his income was £361 19s. (about \$1,820); of this he spent for clothing some \$30, and gave away the entire remainder with his own hands. His book steward the same year, by his directions, gave away \$1,185 more. At the end of his days Wesley wrote: "For upwards of 86 years I have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continual conviction that I save all I can and give all I can—that is, all I

have. I never put sixpence out at interest since I was born; nor had I ever a hundred pounds together, my own, since I came into this world." He regarded riches as a "necessary evil," a "serious danger."

A *very fine article* on Foreign Missions may be found in "Appleton's Encyclopedia," from the pen of an eminent writer.

There is needed a far larger recognition on the part of Christians of the duty of a personal instead of a proxy evangelization. "You see the day is past when the Church could say, 'Silver and gold have I none,'" said Innocent IV. complacently to St. Thomas of Aquinum, as he pointed to the masses of treasure which were being carried into the Vatican. "Yes, holy father," was the saint's reply, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" It is not simply *gathered* treasure, whether of gold, or of social position, or of culture, which can make the Church able for her duty, disarm distrust of her among all classes, and fill her with power for the compelling of the millennium. It is *scattered* treasure which will do it. It is as each one of her members does and keeps doing his share and hers of the priestly ministry of personal interest and invitation. Why should you be willing to sit in one corner of your empty pew on Sunday? Why should you not be restless until even from the highways and hedges you have compelled them to come in—shown by divine deed that God's house is for all, and at least done your share toward the disarming of any possible distrust?—*Dr. Wayland Hoyt.*

It is never safe to make an exception a rule of conduct. One of the best illustrations of this fact was given by the Rev. Dr. Lorimer, during the Minneapolis meetings, in a little dialogue, which, if not veritable, is certainly suggestive. Talking with a man who had professed to be converted, a minister said: "Have you

joined the church?" "No; the dying thief did not join the church, and he went to heaven." "Have you talked to your neighbors?" "No; the dying thief did not talk to his neighbors, and he went to heaven." "Have you given anything to missions?" "No; the dying thief never gave anything, and he went to heaven." "Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living thief."

France: The Paris City Mission, started at the time of the Exhibition in 1878, in 1880 fairly commenced work with a staff of three missionaries, subsequently increased to 13. Latterly, funds have failed, and the number has been reduced to six. The income has ranged at different times from \$3,200 to \$3,600. One-third of this money is raised by pastors and congregations in connection with which the missionaries labor; the rest by private subscription.

India: Bengal.—Ten native young men have responded to the call for missionaries to preach to the Bengali coolies in Fiji.

Ahmednuggur.—It is said that the A. B. C. F. M. is going to establish there a college to train young men in English.

Japan: The first Japanese missionary student to the Basle Mission is Geusi-Igutsi, who was instructed and baptized (John) in China. The missionaries who have had opportunities of closely observing him have great confidence in him.

Korea: There is a call for a woman to work among the native women, and the government will encourage schools, though open preaching of the gospel is yet somewhat restricted.

North American Indians: At the late Indian Conference at Mohawk Lake, it was said that the effect of the recent orders of the Indian Bureau forbidding the use of any other language but English in the native schools would close some twelve to twenty Dakota schools where native teachers are at work.

Another order stops the government boarding-school children from coming to Sunday-school! What do such orders mean?

Palestine: The opposition of the Turkish Government to the Mission Schools in Palestine, so far as the education in them of Mohammedan children is concerned, has culminated in an order from Constantinople forbidding the attendance of Moslems altogether; and one father has been thrown into prison for sending his child to a Mission School.

Persia: Persia has had a remarkable spiritual awakening, beginning with the Week of Prayer. The revival extends to several villages. Many lukewarm Christians were greatly revived, and sinners of all grades, young and old, converted. Places of worship have been found too small to accommodate the crowds. Mr. Labaree, of Oroomiah, reported the work still progressing and spreading. In several towns there are from twenty to forty, and even sixty inquirers.

Scotland: *Free Church of Scotland* sends out 109 missionary workers, of whom 30 are laymen and 30 women.

Syria: *Beirut.*—Two young men, members of the Senior class in the college, offer themselves to African missions. Dr. Jessup commends them highly. They have taken all the deprivations and difficulties into account, and make no stipulation as to the nature of their work or the amount of their pay. Their familiarity with Arabic would be of great help.

Thibet: The United Brethren have recently established a station at Leh, the chief town of Ladak, or Middle Thibet, a province of Cashmere. Many persons who at Kyelang have been brought to the knowledge of the truth have returned to Leh. Permission to reside there was given to these missionaries by the maharajah, at the request of the Marquis of Ripon. The town is situated in a fine,

open valley, surrounded by lofty mountains, and is close upon 11,300 feet above the level of the sea. The winter has been spent here by Mr. and Mrs. Redslob and their family, who, by reason of the climate of this elevated station, have had much sympathy with the ice-bound missionaries of Labrador and Greenland.

III.—MISSIONARY TEXTS AND THEMES.

The field is the world.—Matt. xiii:38.

1. World-wide extent, and the period, all time.
2. Two kinds of seed, the word and the children of the kingdom.
3. The harvest is to be sure and abundant.—Is. lv: 13.
4. The results will be rapid and marvellous.—Amos ix: 13.
5. All mainly depends on prayer.—Matt. ix: 38.

“Missions, Past and Prospective.” In the “Bampton Lectures” by Anthony Grant, 1843, the following is the outline of the argument:

1. The adequacy and tendency of the gospel to gain universal sway. Its adaptation to mankind at large is contrasted with other religions, as adapted to a limited area; there is not one so much better than others as to pay to attempt to propagate it extensively; and when this is done it is only as a defensive measure to prevent decline.

2. The Universality of the Message and tendency to unity. He well says that “The gospel is *not to be in all places at all times, nor in all places at one time; but in some place at all times and in all places at some time.*”

3. Christianity is not a spiritual influence on the soul of man, solely; but rather a spiritual and visible institution in which souls are gathered unto the Lord and nourished unto eternal life. Body, soul and spirit benefited. The gospel is communicated through external and visible system, which is threefold, viz.:

1. The conveyance of spiritual blessings.

2. The education of man as a social being.

3. The perpetuating and propagating of truth.

The New Testament contemplates both *voluntary* and *commissioned* agents for preaching, combining the authoritative teaching of the Church with that of the written Word of God.

Preaching, teaching, living, are to go together: *Non magna loquimur, sed vivimus.*

"There is no question as to whether or not missions are binding upon Christians. Missionary effort is not a matter of choice but of obligation. Indeed, it is as much an obligation as baptism or the Lord's Supper. Christ gave very few detailed instructions for the guidance of his Church. He left her policy to be shaped by the Holy Spirit. But one definite injunction He did give, and that his last as the risen Saviour: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I

have commanded you; and lo, I am with you always, even unto the end of the world." This is not merely a commission for baptism. It is the outline of a policy—the missionary policy of the Church. It presents to us a command, a duty, a statement of the principal object of the Church's existence; with the encouraging promise, in view of the immense obligation, of power commensurate with the task—"Lo, I am with you always." Missions are not optional. "Make disciples of all nations," is as binding as "This do in remembrance of me."

The Chinese are proverbially dull when first reached by the story of the gospel. Yet one woman in Shanse, though a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied: "I am old, and my head is thick, and I have no memory. I only remember two things: *That God is my Father in heaven, and that his Son Jesus Christ died on the cross for my sins.*"

VII.—STATISTICS OF THE WORLD'S MISSIONS.

British Contributions to Missions in 1885. Rev. W. H. Scott Robertson has summarized and analyzed them as follows: Grand total, including dividends, interest and rents, \$7,936,870, an advance over 1884 of \$71,990. He includes Roman Catholic contributions, \$33,440. It appears from his tables that the Christian world raises over \$11,000,000 a year for Protestant Missions, while Romish Foreign Missions receive but \$1,325,850, little over one-eighth of that sum. (*Missionary Review*, Feb., 1887.)

—While the Church of England in 25 years has spent on Foreign Missions \$50,000,000, seven times that amount has been spent on Home enlargements, improvements, etc. From

a careful examination of the statistics of Christian Missions, the *Quarterly Review* states that during eight years the ordained missionaries from Protestant Christendom have increased fifty per cent., and the total income seventy per cent.

—**Foreign Missions** in 1885-1886, as reported in *Wilder's Statistical Tables*:

No. of Societies	102
" European Ministers.....	40,371
" American "	83,420
Total.....	123,791
Year's gain.....	1,703
Home Communicants (Europe).....	16,934,077
" " (Am.).....	11,856,134
Total.....	28,790,211
Year's gain.....	53,504
Year's growth in Communicants....	386,958

Less than last year by	51,772
Foreign Miss. Income	\$10,297,238
Year's loss	74,463
Whole cost of administration	830,000
Year's increase	21,355
Per cent. of income	8.78
Increase in percentage .....	.98
Workers from Christendom (ordained)	3,035
Year's gains	
Workers (laymen)	1,167
Increase	435
Workers (women)	2,444
Increase	24
Total workers from Christendom ..	6,647
Native workers (ordained)	3,307
“ “ (not ordained)	30,293
Year's increase of native workers ..	1,890
Total No. of workers	40,246
Native communicants	950,162
Year's increase	148,134
Per cent. of increase	18.74

These tables, of course, only approximate the truth. But some things in them are noteworthy. 1. The year's growth in communicants at home was nearly 52,000 less than the previous years (1884-5), and only 1.35 per cent.; abroad it was nearly 150,000, and nearly 19 per cent.

2. The total of workers has risen from 37,837 to 40,246, but still all Christendom sends but 6,646, while the native churches provide 33,600, *five times* as many. Christendom sends one out of every 4,332 members to the field; the native churches give *one out of every 28!* At that rate Christendom would have to-day one million workers in the foreign field, or one to every 850 of the unevangelical population of the globe!

—“**The Independent**” takes note that Dr. Daniel Dorchester has just made a fresh study of statistics, which are not specially flattering:

The total yearly receipts from all our American Home and Foreign Missionary Societies in 1850 were \$1,232,123; in 1860, \$2,525,549; in 1870, \$4,225,952; in 1880, \$5,939,845. Since 1880 the average amount has been about \$7,000,000 yearly. The increase has thus been large, being four-fold for Foreign Missions and six-fold for Home Missions in the thirty years from 1850 to 1880.

But when we come to count the

members of the Protestant churches we have a different story. The number of church members are given by Dr. Dorchester as having been 3,529,988 in 1850; 5,240,554 in 1860; 6,673,396 in 1870, and 10,065,963 in 1880. Now, assuming these figures to be correct, we have 35 cents per member given in 1850 for Home and Foreign Missions, 48 cents in 1860, 63 cents in 1870, and 59½ cents in 1880. In the last period there has been a falling off, and there has been no adequate increase since 1860. It must be that there is an immense number of church members reported who give absolutely nothing for missions; and it must be that the interest of those who do give is much less than it should be. An average of less than sixty cents in a year is vastly less than what ought to be given.

But when we come to the property test, the case is still worse. Supposing the church members to have just an average amount of the wealth of the country (we do not doubt they have more), in 1850 they gave to missions one and one-tenth mills to each dollar of their property; in 1860 this sum was reduced to nine-tenths of a mill; in 1870 to eight-tenths, and in 1880 to six and a half tenths of a mill. Thus we see that while the total gifts have increased five times, the amount given by each converted dollar has been reduced nearly one-half. This is very far from a creditable showing, and proves that not near as much sacrifice is made for the cause of missions as forty years ago.

The one great duty of the Church is to convert the world to Jesus Christ. Are the effort and the self-denial adequate which give sixty cents a member per year, and two-thirds of one-tenth of one per cent. of property?

—**Foreign Missionary Organizations** raised last year in the United States \$3,898,944. The total gain in communicants was 22,069.—*Wilder's Tables.*

—Since the **Methodist Board of Church Extension** began its work, in the year 1865, it has helped to build 5,805 churches. It has collected and disbursed nearly \$3,000,000.

—**Presbyterian Growth.** From the narrative of the state of religion to the last Assembly we learn that the additions to the membership during the year were over 52,000 on examination and 29,000 on certificate—the most fruitful year in the Church's history. The Boards received \$1,915,987. Foreign Missions had the largest receipts ever known in the history of the Church, \$784,157.59. Of this the Women's Boards contributed \$248,649.50. The growth of the contributions of the latter is a remarkable exhibit of what can be done by "organizing the littles." In 1871 they reported \$7,000. This amount has gone up by the following strides during subsequent years: \$27,000, \$64,000, \$87,000, \$96,000, \$115,000, \$124,000, \$136,000, \$170,000, \$176,000, \$178,000, \$193,000, \$204,000, \$224,000, \$248,000.

—**On Foreign Missions** the Church of England now spends £1,216,000 annually; of the two great Missionary Societies, that of the Propagation of the Gospel collects £120,000—more than three times the amount subscribed in 1837. The British and Foreign Bible Society has more than doubled its income during the last fifty years. In 1837 it was £108,740 19s.; in 1886 it was £240,728 15s. 5d. In 1837 the cheapest Bible cost 2s. a copy; in 1886 6d. A New Testament cost 10d. in 1837; in 1886, 1d.

—**There are in Madagascar** 33,000 adherents of the Friends' Mission, of whom 19,500 assemble every Lord's day in places of worship.

—**The missionary work** of the Religious Tract Society of London is carried on in 186 different languages.

—**Mr. Stanley P. Smith**, one of the "missionary band" who recently went from England to China, in connection with the China Inland Mis-

sion, reports that on April 23 last 210 persons, 52 of them women and 158 men, were baptized at Hungtung, in the province of Shanse. The Lord is greatly blessing the labors of this young missionary band.

—**Moravians** have a noble missionary record. During the last century 25,000 of them have been sent to "the regions beyond," while \$300,000 have been expended yearly, and nine vessels been kept busy in the interests of missions. This small band of disciples may well put us all to the blush by their sanctified liberality and self-consecration.

—**Roman Catholics in China.**—*The Chinese Recorder* gathers from a table of statistics of Roman Catholic missions the following facts: "There are in the various provinces of China 483,403 Catholic Christians, 471 European missionaries, 281 native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries and 654 seminarists. In Corea, Japan, Manchuria, Mongolia and Thibet there are 130 European and 15 native priests, 227 churches and chapels, and 77,254 Catholic Christians. In the Indo-China peninsula there are 694,286 Catholics, and in India 1,185,538 Catholics. The grand total for these Asiatic countries is 2,440,486 Catholics, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 seminaries, with 2,746 seminarists. These countries are divided into 67 vicariates apostolic and 4 prefectures apostolic. Six of these vicariates are worked by the Jesuits. Most of them, however, are under the charge of missionaries of the Society of Foreign Missions of Paris and the Seminary of Foreign Missions of Milan."

—**There are 40,000 Wild Indian Children** in this country. Of this number, all told, there are but 12,000 gathered in the Government and Mission schools, leaving 28,000

children to whom no school opens its door, and to whom no Christian missionary comes. There are at least sixty whole tribes upon whose darkness no ray of Gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores!

—**Perhaps the power of God** has been manifest in the islands of the Pacific more than in any other part of the world. In the Sandwich Islands one pastor baptized 12,000 converts in 45 years. In the group of islands called the Philippine, the Society, the Friendly and the Caroline, the natives were savages and cannibals of the worst type; but they have exchanged their savage life for the life inspired by the gospel of Christ; and in those groups of islands there are nearly 200,000 native Christians. In the Fiji Islands, also formerly a centre of cannibalism, out of a population of 120,000 all but one-seventh are said to be attending the Wesleyan meetings, and the most of the remainder belong to other meetings; so that church-going there is quite universal.

—**The Salvation Army**, entering India five years ago, has now 120 English and 80 native missionaries.

—**The Imperial Academy of Sciences** has recently completed the publication of a translation of the New Testament into the language of the Calmucks. This, it is said, is the first attempt to make known to the Calmucks the text of the Christian Gospels. The initiative is due to the British Bible Society, by which the work of translation was confided to Prof. Pozneieff, of the Chair of Mongol and Calmuck Literature in the University of St. Petersburg. Two hundred copies have been sent to Astrachan and sold to the converted Calmucks of that province. The rest have been sent abroad for distribution in Asia by European missionaries.—*St. Petersburg Dispatch to the London Times.*

—**The Australian Church**, under

the direction of the Bishop of Sydney, has resolved upon the establishment of missions in the English portions of New Guinea, which portion is about equal in size to the whole of Great Britain. The Society for the Propagation of the Gospel has appropriated £5,000 to aid the work.

—**The "Ragged Sunday-schools"** in London have 40,000 scholars and 4,000 teachers. Its president was the late and honored Lord Shaftesbury. His son succeeds him in the work. The income of the society, consisting wholly of voluntary contributions, amounts to \$80,000 per annum.

—**There are 400 Mormon bishops** in Utah, 2,423 priests, 2,947 teachers, and 6,854 deacons. Salt Lake City is divided into wards of eight or nine blocks each, and a bishop is put in charge of each ward. Under him are two teachers, whose business is to learn the employment and income of every resident of the ward and report the same to the bishop. Then the bishop collects the tenth of each man's income and turns it in to the church authorities. The Mormons are as adept as the Roman Catholics in getting their hands into the pockets of believers.

—**Two hundred and fifty millions of women** depend for the Gospel upon the women of the Protestant Churches of America. Nine-tenths of the contributions to foreign missions are given by *one-tenth* of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of people. An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year \$16,500,000. *Ninety-eight* per cent. of the Church's contributions for religious purposes is spent at home, while only *two* per cent. is applied to the foreign mission field. There are 75,000

ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. *There are 1,500 counties in China without a single missionary.*

—There are about 600 native newspapers in India, all of which, with the exception of about half a dozen, are bitterly opposed to Christianity. Societies are now being organized for the dissemination of the skeptical writings of England and America. An important society is in operation from Lahore, as a centre, while another has its headquarters in Benares. *The pictures of the gods best known to the Hindu pantheon are even lithographed in Germany and England and sold in Calcutta!* Native rajahs interest themselves in circulating Hindu tracts, and have adopted shrewd methods to carry on their work. The Rev. Mr. Craven says he knows of one rajah alone who is printing at his own expense 2,000,000 of Hindu tracts, and intends to distribute them at the large fairs of North India. The missionaries, however, keep close watch over these antagonistic forces. They too are enlarging their operations rapidly. But the churches and societies which they represent should adopt far more liberal measures to furnish the millions of natives to whom they are sent with sound Christian literature. The passion for reading has struck every part of India. The people will have books and newspapers. It is for the western

Christian world to say what their fibre shall be.—*Dr. Hurst, in Harper's Magazine.*

—The Chinese Recorder gives the following statistics of Christian missions in China to Dec. 1, 1886 :

Number of societies	37
Total number of missionaries.....	919
Men.....	446
Wives.....	316
Single ladies	157
China inland mission (men).....	92
Various Presbyterian societies (men)....	93
Methodist societies	70
Congregationalist societies.....	53
Episcopalian societies.....	39
Americans	164
English	230
Other nationalities	52

Of the single ladies nearly half are American. Others are not named.

—The China Inland Mission has 43 married and 129 unmarried missionaries. Including wives and 117 native workers, the entire force numbers over 300. They are asking for 100 more for this year. Their operations have been continued for years, and the hundred new men are called for by way of celebrating the majority of the society.

—The Japan Mission of the Presbyterian Board are asking for ten new men instead of a hundred, and the question is whether the Presbyterian Church is able and willing to grant their request. What will the synods, the presbyteries and the churches say to their petition?

—The Chinese Governor of the large island of Formosa in starting a college has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

A WORD TO OUR PATRONS.

Enterprises are nowadays so commonly started with supreme reference to pecuniary returns that it seems like an affectation of unselfishness to claim any other and higher motive in the wide circulation of this REVIEW. Nevertheless, the editors are conscious of no ulterior end but the arousing of the Church of God to a more

vigorous prosecution of the missionary campaign. And in our effort we desire the warm, sympathetic cooperation of all our subscribers. We undertake the work with a deep persuasion that it is *God's work laid upon us*, and we care for no reward beyond the consciousness of His approval. We mean to make this REVIEW indispensable, if we can, to all

who love the cause of Christ, and especially to all who wish to know the needs of a world-wide field and the progress of the Kingdom,

We wish to establish between the Church at home and the workers and warriors on the outposts a line of communication, which shall also be a line of supplies; to create and foster a living bond of active and intelligent sympathy; to know what is doing and needs to be done—what needs are met and what lack is felt; to mark progress and trace causes of defeat, to canvass methods and criticize defects, to prevent waste and relieve friction, to promote co-operation and allay antagonism, to stimulate giving and especially self-giving—such are some of the many glorious results we aim to further. The wider the circulation of the REVIEW the more rapid and widespread the success of our measures.

We want those whom God has blessed with means and a generous heart to put at our disposal a *Fund for gratuitous distribution* to those who cannot afford to pay for the REVIEW. For example, in this country and in England, there are some three thousand young men and women who have signified their desire and intent to go to the foreign field when their studies are completed, if the way shall open. Many of them are poor and self-dependent. Can any man or woman make a nobler appropriation than to put at our disposal such sum of money as may enable us to send the REVIEW to such young persons *free for one year*?

While at Rochester, two young persons came to one of the editors, who made an address there on Nov. 15, and said: "I have just read your book, 'The Crisis of Missions;' it has decided me to give myself to the foreign field." A similar scene occurred at Buffalo, next day, and at Alexandria, Va., a few weeks before. If some man or woman who cannot go himself, or herself, can, by the free distribution of such a missionary or-

gan as this, *make missionaries*, what offering can be more acceptable to God? We are willing to be custodians of such benevolence and see that it is made just as powerful as it can be in furthering the work. And if there be any who cannot give, will they not at least pray that our work may prove to the churches the world over even a greater blessing than our hearts could dare to anticipate?

The fund is already started by a gift of \$100 from the editors and \$100 from the publishers, and a considerable addition will be made from arrears of subscriptions on THE MISSIONARY REVIEW, all of which Mr. Wilder put at the disposition of the editors. We want to raise \$5,000 for this purpose.—P.

The recent meeting of the American Board at Springfield, Mass., was in many respects the most eventful one since its organization. It was generally felt that the meeting would be a battle-ground between the new theology, with its post-mortem probation, and the older, more conservative, and, we hesitate not to say, more Scriptural and evangelical position held by the Reformed churches for centuries. Happily, as we think, the issue of the battle was on the side of the old and not the new theology. The landmarks which the fathers set up will not be removed, and Dr. Storrs' manly and Christian letter, accepting the presidency of the Board—a letter too long to be reproduced in these columns—covers, to our view, the whole case.

In this letter of acceptance, he expresses the opinion that the question of the "new theology" is, for the present, practically settled, so far as the Board is concerned; and adds that a withholding of funds from the treasury, "if that should unhappily come to pass," would not change the convictions on which the decision was based. He frankly gives as his belief that it would be unsafe to allow the same latitude of opinion

in the missionary field which local churches here occasionally allow, whether properly or not, to those who transiently minister to them. There is a loyal and royal ring in words like these: "This society exists for a purpose wide as the world, solemn as the Cross, connected with eternal issues. It is always responsible to the Lord of the Gospel for what its messengers proclaim in His name."

Dr. Noble of Chicago one year ago expressed on this subject, comprehensively and briefly, the practical bearings of the whole question. He said, in effect, that there are two ways which we may pursue: we may either spend our time and energy speculating as to whether mankind will have probation after death, or we may give ourselves to the endeavor to secure their acceptance of this great salvation in the present probation before death. "As for myself," he added, "I propose to give all my thought and powers to securing for men a present salvation." To all of which let all the people say Amen!—P.

In New Jersey, the week between November 13 and November 20 was kept as one of simultaneous meetings in the interests of Foreign Missions. The whole work was in the hands of five members of Synod, Rev. Dr. Augustus Brodhead, of Bridgeton, being Chairman. He lived long enough to make the arrangements and was then called up higher.

All-day conventions were arranged for in every one of the 219 towns in the State where there was a Presbyterian church. The convention was not held on the same day in every place, but some time within the week. Fifty-eight places were designated as *centres*, provided with special speakers at the evening meeting. The plan of the conventions was uniform: A morning prayer-meeting, followed by an open meeting for familiar conference as to the mission field, its work and workers;

in the afternoon, separate meetings of ladies', young people's and Sunday-school societies and bands, and in the evening the main meeting, with at least two specially prepared addresses.

To our minds, this simultaneous meeting is one of the grandest plans ever adopted to arouse, concentrate and vitalize the interest in the great foreign Mission work. We hope to see the day when, throughout the whole land, simultaneous meetings shall be held, and, like the three annual feasts of the Jews, all the tribes go up to take part, bring offerings and carry back a new inspiration and blessing. The movement is timely, popular, grand, effective, and promises results far beyond our present calculation.—P.

MRS. WILDER, widow of the late editor of *The Missionary Review*, and Grace E. Wilder, the daughter, sailed for Kolapoor, Western India, on the 26th of Nov., under the auspices of the Presbyterian Board of Foreign Missions. Miss Grace was born there, and the mother spent thirty years of her life there in missionary work in connection with her devoted husband. She had a school of 300 girls, at one time, and gave Christian education to a large number of the native women of India, who regard her in the light of a mother. Denied the privilege of going back to her work, after twelve years' absence, in company with her venerated husband, she, after his death, begged to be allowed to go back with her daughter and resume active work there, as a Bible reader, *on her own charges*. Her first love is still fresh and strong, and poor India, for whom she and her life companion sacrificed so much, is dearer to her than her native land, and even the sons whom she leaves behind. The daughter inherits a full measure of her parents' spirit, and, having rendered her father important help on *The Missionary Review*,

and received rare training for the work, consecrates her life to the same blessed service. And one son, now in Union Seminary, New York, who has gone among our colleges lately and helped to kindle the missionary spirit among the students, will follow his aged mother and youthful sister as soon as his studies are completed.

What *heroism* have we here! The timid maiden and the solitary, aged widow, parting with children dear, the comforts of a good home and the dust of her loved one, and braving the winter storms of ocean, embarks joyfully for her long voyage, to carry once more the message of redeeming love to her sisters in India, and with trembling voice to repeat to the children the sacred lessons she taught in early life to their mothers!

The God of the widow and the Father of the fatherless preserve and speed them on their glorious mission and spare them to sow the seed of an abundant harvest! Just before his death the husband and father said to the writer: "I consider it a privilege and a joy inexpressibly great to have been permitted to spend forty-two years of my life in the service of Christian missions, and my one desire to-day is, now that you have kindly relieved me of this Review, to be spared to go back to India and lay my worn-out body to rest among the people there, whom I love. Yes, I would gladly start, even if sure I should not live to get there and my body find a grave in the deep."—S.

"THE day is breaking,
We are living, we are dwelling
In a grand and awful time!
In an age on ages telling;
To be living is sublime.
Hark! the waking up of nations—
Gog and Magog to the fray!
Hark! What soundeth? 'Tis creation's
Groaning for its latter day."

Yes, the time is hastening. God is rolling on the ages with awful sweep and force. He is crowding a whole century of opportunities into a day.

He is bringing the world together, so that the Church may compass it, know it, traverse it, a hundred-fold quicker and better than in former generations. Competent engineering authorities assure us that in *five years* we shall be able to go *round the world in forty days*; and go in all the comfort and with all the security of our modern civilization! And are not such facts the voice of God, speaking out of the cloud to His people to go forward?—S.

WE beg our friends and patrons to be a little lenient in their judgment of this our first number. The call to the editors was sudden and unexpected. It found them both full of work, and yet they dared not decline what seemed a call of Providence. We have done what we could, at short notice, and with the material and help we could command; and yet we have not realized our ideal. We hope to improve as we get familiar with the work and gather in a vaster and more select amount of material. We expect also to enlist competent pens to aid us in the Literary department, ensuring greater variety and ability. We have also arranged for assistance in Statistical matters, and fuller information from our Editorial Correspondents. The editors are mainly responsible for this initial number.—S.

As it is pleasant to know whose thoughts one is reading, the following rule will be adopted: All editorials will have the initial of the writer. The names of other writers will be given in connection with their contributions. To Parts I, V. and VIII. both editors will contribute. Dr. Pierson will conduct Part VI., while his associate will be responsible for Parts II., III. and VII.

Through an oversight, Dr. Pierson was not credited, as he should have been, for Mr. Wilder's Biography, on pp. 7-16. An excellent likeness of Mr. Wilder will be found in the number.—S.

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